A Helpe vnto Deuotion:

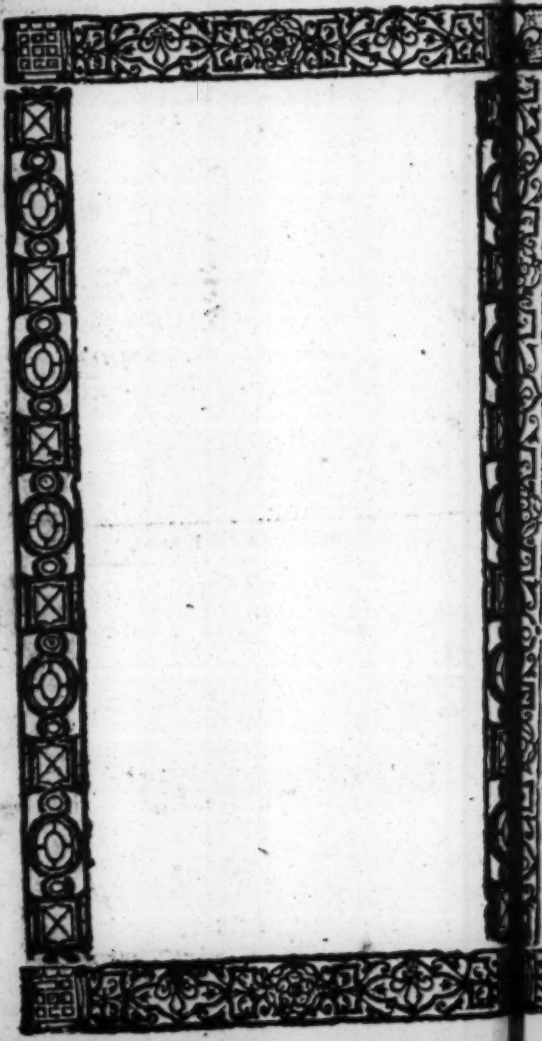
Containing
Certain Moulds or Forms of Prayer, fitted to seuerall occasions; *and penned for the furtherance of those, who haue more desire then skill, to poure out their soules by petition vnto* GOD.

BY SAM. HIERON.

The fifth Edition.

PHIL. 4. VER. 6.
In all things let your requests be shewed vnto God, in Prayer and supplication, with giuing of thanks.

At London,
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TO THE RIGHT VVorſhipfull, the Ladie MARY STRODE, *of Newingham in Deuon.*

MAdam, if I ſhould vndertake a diſcourſe of the worth and excellencie of Prayer, it would be much harder for me to keepe meaſure, then to be furniſhed vvith matter. How it is commanded by God, and commended by the frequent practice of all the faithfull, there is no man reading the Scripture can be ignorant: and what ſweetnes it brings to the Soule and Conſcience, by having ſuch a continual entercourſe & communion with the Lord, I hope your Ladiſhip can witnes from your own

experience. This is all I will say on the behalfe of prayer, that as it is one of Gods titles of honour to be stiled, The hearer of prai-ers (*Psal. 65. 2.*) *so to call vpon the name of the Lord, is put for the whole dutie, & as it were the life and substance of a Christian* (*1. Cor. 1 2. 2. Ti. 2. 19.*) *Prayer is that which seasoneth all other services which we offer vnto God, it is an argument of a mans effectuall profiting by other exercises of godlines, it is a thing vvhich the persecuters of the Saints, when they violently cause all publick acts of worshipping God to be intermitted, cannot abbridge vntill life it selfe bee extinguished. Much talking there is of Prayer in the world: but if, setting aside mens*

lip-deuotion, inquirie bee made into them, vvhat apprehenſion they haue of their owne vvants, what conceit of the Maieſtie & preſence of God, what knowledge and vnderſtanding of his promiſes, vvhat care (when they come to pray) to vvatch ouer their owne ſtraggling thoughts, & to tie their hearts to that buſineſſe of deuotion, we ſhall finde ſuch an vniuerſall ſcarcitie of theſe things, that it may be ſafely affirmed, that albeit there bee many kneelers and ſpeakers, and repeaters of words, yet there are few true petitioners vnto God. Nowv among thoſe fewe which make conſcience to perform this dutie as they ought, I haue obſerued a great defect: namelie,

that for want of exerciſed wits, of knowledge in the Scriptures, and eſpecially of experience in the power of godlineſſe, and of a liuely ſenſe and diſtinct conceiuing of their owne perſonall neceſsities, they are not able to be their owne meſſengers, nor to do their owne errand, in preſenting the ſacrifice of praier before the Lord. They would pray vvith their families, but they knowe not how: they haue a vvillingneſſe vpon other occaſions to become ſuters vnto God; but they cannot deuiſe which way to beginne. To helpe theſe, I haue lately taken a little paines: not with an intent to bind their deuotions to my words, (for who am I, that I ſhould take vpõ me to limit the motions of another

mans heart to a form of my deuising ?) neither yet to cherish any in this their insufficiency to deliuer their own apprehensions and particular cases vnto God: but that by seeing the order and course of Prayer, and by acquainting thẽselues with words and formes of speech agreeing to the nature of such an exercise, they may at last, like little children, who by creeping, and by the leading of others, learne to goe, bee able to performe this holy duty with contentment to themselues, & with comfort also to others vpon occasion.

Hauing ended this little labour, I emboldned my selfe to offer it to your Ladiship: not so much for your owne neede (who

I hope are able with Hannah, out of the aboundance *of inwarde feeling, to* poure out your Soule before the Lord, 1. Samuel 1. 15. 16.) *but as a pledge of my loue, and as a witneſſe of my thankefulneſſe vnto God for his graces in you. And ſo leauing this Manuell vvith you, as a memoriall of that reſpect vvhich your Ladiſhip may many waies challenge from me, I pray God in Chriſt to keepe you by his mightie power, through faith, vnto ſaluation.*

Modbury, the tenth of October, 1608.

Your Ladiſhips in all Chriſtian dutie,

SAM. HIERON.

To the Christian READER.

I Am not ignorant (good Reader) that set forms of Prayer are very distastefull vnto many: They are adiudged to be a kind of confining and limiting of Gods Spirit. And some which doe allowe them a lawefull vse in the Congregation, doe yet not so well approoue them for priuate purposes. For mine owne part, as I fauour neither their fondnesse, vvho scarce account it praying, vnlesse it be by a booke; nor their carelesnesse, who labour not to attaine to an abilitie of commending their personall

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occaſions (euen in vvordes of their ovvne conceiuing) vnto God: ſo I could neuer ſee good reaſon, vvhy platforms of direction for thoſe, who are yet but beginners in this ſpirituall exerciſe of Prayer, ſhould bee thought anie way inconuenient or needleſſe amongſt Chriſtians. There is a great deale more art in the cariage of a ſute to bee put vp vnto God (eſpecially when a man is to be the mouth of others, as in a familie, or in viſiting the ſick, or the like occaſion) then euery one, though perhaps hee haue ſome good feeling and vnderſtanding in Religion, can at the firſt attaine vnto.

vnto. Neither is it (as is pretended) any ſtraightning or bounding of Gods Spirit; but a meanes rather of quickening & ſtirring vp of the ſpirit of him that prayeth, when hee ſhall ſee the neceſsitie of bemoning ſome corruptions, or of craving ſome graces, or of giving thankes for ſome bleſsings receiued, vvhich himſelfe did not ſo much as thinke vpon before. Beſides, that he may, according as his ſpirituall feeling ſhall increaſe, enlarge any particular requeſt, if it be not ſo full to his preſent caſe; or inſert his owne more perſonall concernements, which hee, who went about onely to giue him ſome

ſome generall directions, was not able to coniecture.

And touching that which I doe heere offer to the world, I profeſſe ſincerely, that in my firſt vndertaking it, I had no meaning to take vpon me to ſet downe lawes for other mens deuotions, or to preſcribe any man in his particular occaſions of going to the Lord, to ſpeake ſo or ſo and no otherwiſe, as though I would reduce all ſupplications to be put vp into the high Court of Heauen, vnto a proportion, and ſcantling of my conceiuing: Hee ſhall wrong mee verie much, whoſoeuer ſhall ſo imagine. Onely this was it I intended and thought:

I ſawe the ignorance of that place, where I liued. I had often and earneſtly commended Praier. I had many times, with the beſt reaſons I could perſwaded the vſe of it in priuat families. I perceiued with all in ſome, a better inclination to it, then power to performe it. Hereupon, I thought with my ſelfe, that as familiar Catechiſmes, and plaine Treatiſes haue their vſe, being ioyned to the publique miniſtry, to bring thoſe, which are yet but babes in Chriſt (1. Cor. 3. 1.) vnto knowledge; ſo alſo ſome help in this kind might be good, to beget feeling, and to bee a guide to thoſe which haue as yet but ſtammering and

and liſping tongues, vntill they ſhall bee able, hauing tongues as fined ſiluer (Prou. 10. 20.) plainly and diſtinctly to ſpeake the language of *Canaan* (Eſay 19. 18.) For this cauſe I gaue my booke no greater title then *A Helpe to Deuotion*, becauſe I would not be miſtaken, or thought to intend any thing elſe, but onely to further their religious purpoſe, who would faine learne to pray orderly and effectuallie vnto God. And in this courſe, I am ſure, that I am not without examples. VVoorthie Diuines haue in theſe latter times beſtowed their paines this vvaie: Maſter *Iohn Bradford*, Maſter *Edward*

ward Dearing, Master *Henrie Smith*, Master *R. Rogers* (page 421. of his 7. Treatises) Mast. *Brinsley* (in the second part of *The true Watch*) and others whom I need not name.

I might mention others of other Countries, as Master *Caluin* (in the end of his Catechisme) &c. But the warrant of the Scripture is aboue all. I will say nothing of those formes which wee finde appointed for the publique vse in the Temple: that which I endeuour to iustifie, is the lawfulnesse of formes for priuate helpe.

I might tell thee of the words of Prayer, which the Prophet bade the people to take

take vnto them, and to say vnto the Lord (Hos. 14. 3.): of the forme vvhich *Habackuk* vvas wont to vse for the ignorances of the people (Chap. 3. 1.): of the many Psalmes vvhich are stiled, Psalmes of instruction, not onely because the matter was of vse to instruct Christians, but also because the verie mould it selfe might remaine as a helpe in Prayer for those, who should at any time fall into the like occasion, which the Enditer of the particular Psalmes was exercised with. These & other things might I insist vpon: But I finde a title giuen to one Psalme, which shall be vnto mee in

stead

ſtead of many proofes, Pſal. 102. It is this: A Prayer of the afflicted when he ſhall be in diſtreſſe, & poure forth his meditation before the Lord. Which Pſalme, though aym-ing perhaps at ſom moreſpe-ciall affliction, in which the ſeruants of God thē were; yet in aſmuch as it is reported in the title to be for the generall vſe of an afflicted perſon (as indeed it is excellent for ſuch an occaſion) it ſeemeth to me abundantly to ſatisfie al thoſe vvho ſhall doubt of the con-ueniencie of ſuch ſet direc-tions.

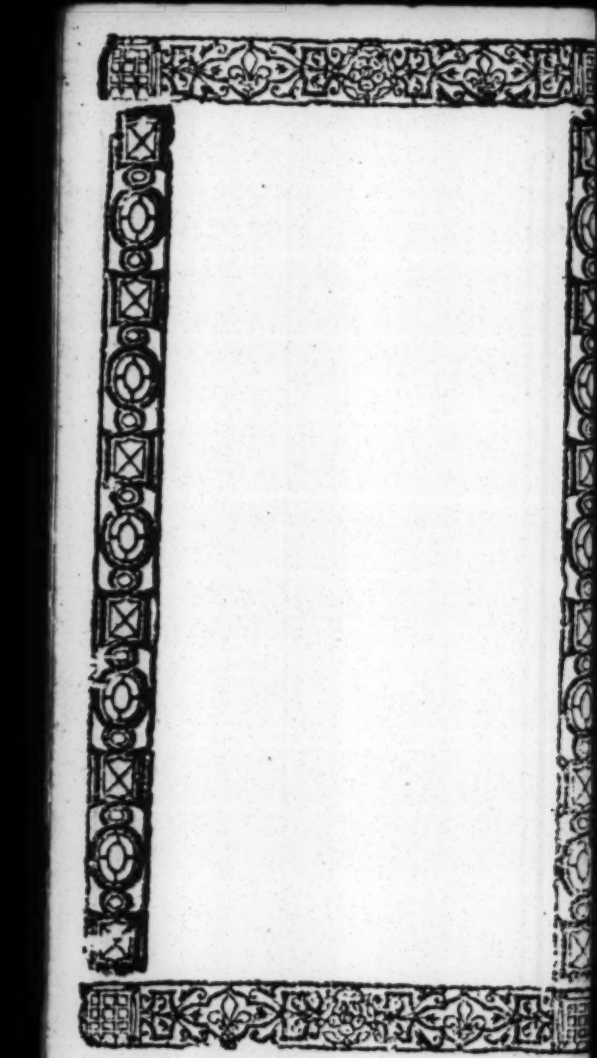
Thus hauing acquainted thee with my whole intent, and labored (leaſt thou ſhoul-deſt

deſt bee foreſtalled by anie miſ-opinion) to ſhew vvarrant for my dooing, I commend my endeuours to thee, and thee to the Lord, praying him to furniſh thee with the ſpirit of ſupplication (Zec. 12. 10.) that thou maiſt bee ſo ful of holy matter (Iob, 32. 18.) and ſo abounding vvith gracious ſpeech (Coloſ. 4. 6.) that thine abilitie to vtter thine owne feeling vnto God, may bring much ſweetneſſe to thy Soule, & no leſſe comfort to others, if thou bee at any time occaſioned to ſpeak in the name of others to his Maieſtie: Adding this withall, that if thou ayme not at this grace, but content thy ſelfe

ſelfe ſtill to ſpeake no other words but ſuch as are put into thy mouth, thou wrongeſt thy ſelfe greatly, and all thoſe who haue laboured to bring thee vnto more perfection. Farewell.

Thine in the Lord,

Sam. Hieron.



A ſhort aduertiſement touching Preparation before Prayer.

In which is ſhewed { 1. *The neceſsity of it.* 2. *The manner of it.*

THe neceſsity of Preparation may appeare many waies.

1 *By our Sauiours platform,* in vvhich the Petitions are not ſet downe abruptly; but a ſolemn preface is prefixed, like a faire porch to a beautifull houſe: to teach vs to frame our affections, and ſet them

them in due order, before wee draw neere to ſpeak vnto the Lord.

2 *By expreſſe commandement.* Bee not raſh with thy mouth, nor let thine hart be haſtie to vtter a thing before God. Eccleſ. 5. 1. It is a dangerous thing, to babble out vndigeſted and vnaduiſed words in his eares.

3 *By example.* O God (ſaith *Dauid*) my hart is prepared, ſo is my tongue, &c. Pſalme 108. 1. It was the difference betwixt him and hypocrites, that hee waſhed his hands in innocency, before he would compaſſe the Altar. Pſal. 26. 6.

4 *By due proportion from outward things.* If a man goe before

fore a Prince, or man of authority, hee will think vpon his carriage, he will set his tale in order, and meditate what to say: how much more then should wee prepare when wee come to speake to God, who is higher then the Kings of the earth?

2 *The maner of Preparation stands, in* { *Praying, Meditating.*

1 *Praying.* Maruaile not that I make Praying a preparatiue to Prayer. A little eating prepareth a weake stomake, and setteth an edge vpon the appetite to eate more; so in prayer: Therefore *Dauid* before prayer, prai-

prayed. Let my prayer bee directed in thy ſight as incenſe, &c. Set a watch, O Lord, before my mouth, and keep the door of my lips, Pſal. 141. 2. 3. A lifting vp of the ſoule to heauen, with a deſire of direction, is a good preparatiue.

2. *Meditating*, vpon three thinges: 1. Gods Maieſtie: 2. Gods promiſes: 3. Our owne vileneſſe. The reaſon is this: There are 3. things chiefely requiſite in prayer, which are helped by this threefold meditation: 1. Humility & lowlineſſe of ſpirit, begotten by the due conſideration of Gods Maieſtie; 2. Confidence and aſſurance

to

to bee heard, bredde by the knowledge of Gods promises; 3. Feruencie of affection, springing from the apprehension of our own vilenesse.

That the Maiestie of God must bee thought vpon, is prooued, Eccles. 5. Hee that speakes to God, is bidden to remember, that God is in heauen.

That the promises must be muzed vpon, appeares, 2. Sam. 7.27. Thou hast reuealed vnto thy seruaunt &c. Therefore hath thy seruaunt beene bolde to pray &c. Genesis, 32.11.12. I pray thee deliuer me, &c. for thou sayedst, I will surely doe thee good. What courage can we

haue to goe to the throne of grace without the warrant of promise?

That our owne vilenesse must bee remembred, it is euident, Gen. 32.10. I am lesse then the least of thy mercies. Ezra. 9.6. O my God, I am ashamed and confounded to lift vp mine eyes, &c. for our iniquities are increased, &c. Thus then prepare thy self to pray: Exercise thy thoughts before hand vpon these three things: 1. what a presence full of maiestie thou must come into: 2. what sweet promises hee hath made to encourage thee: 3. what need thou hast to flie to his mercie. This will furnish thee with humi-

litie

litie tempered vvith cheere-fulneſſe, and both whetted on and quickened by the feeling of thy owne neceſsi-tie.

To helpe thy meditations of Gods maieſtie, remember Pſalme 104. 1. O Lord my GOD, thou art exceeding great, thou art clothed vvith glory and honor, &c. 1. Tim. 6.16. who only hath immor-talitie, and dwelleth in a light that none can attaine vnto &c. and ſuch like pla-ces.

To ſupply thee with words of promiſe: conſider Pſalme 50.15. Call vpon mee, &c. ſo will I deliuer thee, &c. Iſa. 65. 24. yea before they call I will

anſwer, and whiles they ſpeak I will heare. Ioh. 14 13. vvhatſoeuer you aske in my name, that will I do: and many ſuch teſtimonies.

To bring thee to ſee thine own vileneſs, ponder Iob. 15. 16. Man drinks iniquity like water. chap. 25. 4. Hee cannot bee cleane that is borne of a woman. Pſal. 51. 5. I was borne in iniquitie, &c. Rom. 7 18. I knovve that in my fleſhe dwelleth no good thing.

Gather account of thy particular ſinnes, as Iob did. cha. 9. 3. Viewe thy ſelfe often in the glaſſe of the Law.

A Prayer to be prepared and enabled to pray.



Almightie and eternall God, the alone giuer and bestower of al good, without whose speciall enabling, no man hath power to performe any spirituall dutie as he ought: I beeseech thee be pleased to prepare my heart, and to quicken my affections, to this holy seruice of calling vpon thy Name: Make mee to remember both

who thou art, into whose presence I am come, and with whom I haue to doe, euen a God exceeding great, clothed with glorie and honour: and what I my selfe am, euen dust and ashes, and a most vile and vnworthie sinner. By this, I pray thee to strike an awfull reuerence in my soule, that I may watch euer my thoughts, and take good heede to my behauiour here before thee, least my presumption and want of due respect vnto thy maiestie, should turne my prayers into sin. Giue mee a liuelie sense of mine owne personall wants, and a distinct vnderstanding both of those good things which I haue receiued from thee, and of those rich mercies which in thy worde thou hast promised

promised to bestowe: that so I may be furnished with matter, both for request and for thankefulnesse, and may become able by degrees out of mine owne feeling, to poure out my soule abundantly before thee. Alwaies let thy spirit of supplication bee with mee to assist mee, to sanctifie my thoughts, to guide my tongue, and to helpe mine infirmities.

Endue mee with faith in thy promises, that I may come boldlie to thy throne of grace, and may learne both to trust vnto, and to awaite for thy saluation: not daring to limit thy Maiestie, or to prescribe vnto thee, how or when to supplie mee.

Let this exercise of praying

bée a delight vnto mée, make mee constant in the vse of it, knowing what speedy access the prayers of faith haue into thy presence, and what a priuiledge it is for a mortall man, to haue free libertie of vnfolding his wants, & laying open his desires and griefes before the immortall God: Euer (O Lord) let the end of my praying be thy glorie, and let mee make conscience to be still as plentifull in thanksgiuing, for mercies receiued, as I shall bee earnest in suing, for those good things I stand in need of. Grant me these graces, for my onlie Sauiour and Mediators sake Iesus Christ. Amen.

A Morning Prayer for priuate Families.

MOst gracious God and louing Father, in all humilitie of soule, and vnfained acknowledgement of our bounden dutie, wee present our selues heere before thy throne of maiesty, and glory, desiring in some measure to shewe our thankfulnes for the multitude of thy mercies heaped vpon vs thy most vnworthie seruants. By thee at the first wee were fearefully & wonderfully made, thou couerdst vs in our mothers wombes, thou gauest vs the shape of men and wo-

men, when it was free for thee to haue equalled vs vnto thy baseſt creatures: ſince, it hath pleaſed thee to preſerue vs, to watch ouer vs, and to guarde vs by thy prouidence, to open thy hand, and to repleniſh vs with good things, to giue vs foode and raiment, health, libertie and peace. O Lord thy compaſſions faile not, but they are renued euery morning: euen in this night paſt we haue receiued an apparant euidence of thy loue. For whereas, for the ſinnes committed the day before, thou mighteſt euen in the dead of ſleepe haue taken our ſoules from vs, and ſo ſuddenlie haue brought vs to our account, it hath beene thy pleaſure yet to ſpare vs: and not onely ſo, but to refreſh vs with quiet

quiet rest, and to bring vs in safetie to the beginning of this day. Grant (O Lorde) wee pray thee, that the ordinarie vse of these thy kindnesses, may not make vs the lesse to esteem them: but to affect our hearts with the apprehension of them; that we may learne to admire thy mercie, which deales so graciously with such vnthankfull persons as wee haue alwaies beene, and may euen binde our selues to striue to shew all obedience and dutie to thee, which dooest so enlarge thy goodnes vnto vs. But chiefelie (O Lord) raise vp (wee beseech thee) our harts and our affections from these outward fauours (the least of which notwithstanding is greater then ye best of our deserunings) and

and drawe vs to the serious consideration of those blessings, which do more directly concern a better life. Make vs thankfully mindfull of the grace of election, by which thou freelie choosest vs in Christ to be vessels of mercy, before we were: of thy sending thy Sonne out of thine owne bosome, being in thine owne forme, to take on him the form of a seruaunt, and to becom obedient vnto the death, euen the death of the Crosse for our sakes: of thy calling vs out of the kingdome of darknesse by the power of the Gospell preached: of thy shining into our hearts by the enlightning of thy Spirit: of quickning vs when we were dead in trespasses and sinnes: of thy begetting

ting vs againe vnto a liuely hope: of the first fruites of the spirit, and of that earnest of our inheritance which thou hast giuen vs: of the daily free vse and libertie of thy word, whereby that great mysterie of godlinesse, yea euen thy whole counsell is clearly reuealed to vs.

O Lord teach vs to consider what miserable creatures wee were in our selues, and what a fearefull case wee had yet beene in, if thou hadst left vs to our selues: that so the view of these vnspeakeable and vndeserued fauours may euen rauish our spirits, and so possesse our hearts, that we may constantly resolue, hencefoorth to giue vp our selues as a liuing sacrifice, holie and accep-

acceptable vnto thee, and to deuote all our powers both of soule and bodie to the glorie and honour of thy Name.

And (Lord) enable vs hereunto we pray thee: for we are not sufficient of our selues to thinke anie thing, as of our selues, wee are naturally reprobate to euerie good worke. Open therefore the eies of our mind, that we may see what is good, and what thou requirest of vs: teach vs to make thy worde our delight and counseller: that by it wee may bee informed in thy paths: put thy spirit within vs, and cause vs to walke in thy statutes: let our eares continually hear a worde behinde vs, saying, This is the way: giue vs hearts of flesh, yeelding, and pliable

pliable affections: ſubdue the crookednesse of our nature, and bring it vnder the obedience of Christ. And when thou hast entred vs into a good course, vpholde vs therein, by thy all-sufficient grace stablish vs in euerie woorde and good woorke, fill vs with the fruites of righteousnes, let vs not be idle nor vnfruitfull in our profession: but graunt that wee may bee euen rich in good woorkes, and so may adorne the doctrine of thee our Sauior in all things, making the aduersaries of thy truth ashamed, when they shall haue nothing concerning vs to speake euill of. And shielde vs (O Lord) wee earnestlie intreate thee, against the malice and rage and furie of the Diuell: giue vs wise-

wisedome to discerne his policies, and courage to resist euen his most fiery assaults: make vs wise against the beguiling entisements of this sinfull world: let vs not be caried awaie with the streame of these corrupt times: harden our faces, against the reproches & enmities of euill men: suffer vs not to be wearied nor to faint in our mindes for anie tribulations: sanctifie vnto vs euery affliction, that it may bee a meanes to purge out our corruptions. Drawe our mindes from the loue of this present world, teach vs to vse it as if wee vsed it not, grant that we may euer remember that wee haue here no continuing City: that so wee may seeke for that Kingdome that cannot be shaken,

ken, but is eternall in the heauens: Cause vs to depend vpon thy prouidence, and to cast our care & burden vpon thee: assuring our selues that thou which hast giuen vs Christ, canst not but with him giue vs all things also.

And (Lorde) if at any time wee fall by occasion into a fault (as who are wee that wee shoulde presume?) put vnder thy hand wee beseech thee, deliuer vs out of the mire that we sinke not, let not sinne swallowe vs vp, let it not growe strong vpon vs, least wee perish.

Enable vs vnto diligence, and faithfulnes in our seuerall callings, teach vs to lift vp our hearts to thee for a blessing vpon our endeuours, and

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to remember that we are alwaies in thy presence: that so we may studie to walke with thee, and to approue our verie thoughts vnto thee. Giue vs a sober vse of thy creatures: make vs readie to reach out our hands vnto the wants of others: beget in vs a godlie iealousie ouer our selues, that we may walke circumspectlie, taking heede to our selues in our eatings, in our apparel, in our companie, in our recreations, often considering our waies, and labouring quicklie after euery errour, to turne our feete into thy testimonies. And (Lord) cause vs to be earnestly mindful of the estate of thy whole Church: blesse all kingdoms and States professing thy truth, bee gracious

especially to this our kingdome, forgiue the crying sins of the times, continue thy Gospel, disappoint the hope and expectation of all Papists, let them perish as many as haue euill will at Sion, discouer Antichrist more and more, enlarge the territories of thy Church, stablish thy kingdome of grace, hasten the kingdom of glorie.

Heape thy blessings vpon our gracious King, make him a further instrument of much good vnto thy chosen, blesse his Queene, prosper the worke of thine own hands begun in the young Prince, shewe mercie to the rest of the royall progenie. Be gracious to the Councell, to the Court, & Nobles, the Gentrie

of

of the Realme, grant that they may all ayme at the honouring of thee, by whom they haue receiued honor amongst men: Be with the Magistracy & Ministry of the Realme, make thy word to grow by the labours of those whom thou hast appointed to the seruice of thy Church: Containe the subiects in their due obedience to authoritie, bring to nought all tumultuous and rebellious practises: comfort all thine afflicted seruants, refresh them with a sweete feeling of thy fauour.

Giue vs compassionate hearts, and a fellowe feeling of others miseries: prepare vs vnto the day of trial: and keep vs by thy mightie power, through faith, vnto saluation.

Grant

Grant vs these good things, for Christs sake: in whose name, wee commend our selues and our suites vnto thee, saying as he hath taught vs.

Our Father, &c.

An Euening Prayer, for priuate Families.

O Lord our God most mercifull and gracious in Iesus Christ, among other thy mercies, with which thou dost euen followe vs thy most vnthankfull seruaunts, wee acknowledge this to be none of the least, that wee haue this comfortable freedome of coming

ming into thy presence, there to powre out our soules before thee, and to lay open our necessities vnto thee. Wee pray thee teach vs to value this priuiledge according to the true worth thereof: that wee may come together to the performance of this duety with glad heartes and chærefull spirits, reioycing in it that wee haue opportunitie giuen vs, to testifie some part of that great dutie, which in mane respects wee owe vnto thy Maiestie.

And now (Lorde) being come before thee, wee cannot but confesse the vileneſſe of our estate: wee were conceiued in sinne, and in sinne wee haue continued all our dayes, wee haue euen drunke ini-

iniquitie like water, we haue drawne it after vs, and tyed it vnto vs as with cart ropes, wickednesse hath beene sweete in our mouth, wee haue fauoured it and would not forsake it: wee haue euen made a mocke of sinne, and it hath beene a pastime to vs to doe wickedly. Thou hast often called vs, but we haue still refused: thou hast againe and againe stretched out thine hand, but we haue not regarded: thou hast sought to reclaime vs, but wee haue hardned our necks as it were iron sinewes, and haue hated to be reformed. Thou hast waited to haue mercie vpon vs, thy spirit hath striuen with vs, thy very bowelles haue beene troubled for vs: and how graciously hast thou called vpon

vs

vs by thy word: saying, Returne yee Sonnes of Adam: why will yee die? Come vnto me and yee shall finde rest for your soules. Yet wee notwithstanding haue despised thy patience, wee haue abused thy goodnes, wee haue turned thy graces into wantonnesse, and haue giuen thee cause to heape vppon vs all those fearfull plagues, and punishments, which in the extremitie of thy lawe are belonging to the wicked.

When wee looke into our hearts, wee see nothing but a confused heape of grosse corruptions, vanitie, ignorance, frowardnes, vnteachablenes, dulnes, vnwillingnes and vnaptnes vnto good, proneneſſe & readineſſe to any manner of euill

euill, secure, irreligious, prophane, vncleane, enuious, couetous and greedy thoughts, peruerse and disordred affections, all these (as it were) marching together to rebell against thee, and leading vs captiue vnto sin. The very wisedome of our flesh is death, and the spirits of our mindes are defiled: when wee looke forth into our liues, we behold sins more in number then the haires of our head: when we take viewe of our selues in the glasse of thy Law, we can see in our bodies and soules, in our outward and inward man, nothing but vglinesse and deformitie. Yea the sinnes of this one day are sufficient to bring downe vppon vs the eternall weight of thy displeasure.

How negligent haue we bẽ in our callings? how haue we yelded to our owne vnbridled lusts in ỹ vse of thy creatures? how haue wee cherished in our selues worldlie, carnall and voluptuous thoughts? how many blessings haue wee vnthankefully enioyed, neuer thinking vpon thee which didst bestowe them? how haue wee misspent this precious time which thou vouchsafest vs? how manie good opportunities haue we let slip, by which wee might haue edified our selues, and done good to others? how negligentlie haue wee kept our hearts? by meanes whereof, Sathan hath got great vantage against vs: how slenderly haue wee bewailed the iniquities of the times? how

poorelie haue wee striuen a-
gainst our owne corruptions?
O Lord, if thou shouldest
straightlie marke our iniqui-
ties, O Lord, how shall we
stand, where shal wee appeare,
what shall become of vs? what
answere shall we be able to
make thee to one of a thou-
sand? And yet (most grattous
God) which is worst of all, cu-
stome in euill, hath bred such
a hardnesse in vs, and hath
wrought such a crust vpon our
consciences, that we cannot
bee perswaded that thy wrath
is so terrible, or our sinne so
grieuous, or our estate so wo-
full, as indeede it is. Hence it
commeth that we do not stand
in such awe of thy maiestie, as
we should, we do not so trem-
ble at thy iustice, nor esteeme

thy promises and mercies, as wee ought to doe: wee beseech thee therefore to take the stony hearts out of our bodies, and to put newe spirites into our bowelles, that wee may with feeling, and with a liuelie and sensible apprehension, confesse our selues to bee, as wee are: poore, and wretched, and miserable, and blinde, & naked, such as in whome there is no goodnes, such as to whom there is nothing due but shame and confusion of face for euer. And heere (Lord) according to that measure of spirituall feeling which by thy grace wee haue attained to, wee doe vtterlie renounce our selues, wee doe vtterlie disclaime all hope of help by our selues, we account all that is in vs but as dross and

and dung, and do most earnestly entreate thee to loke vpon vs in thy sonne Jesus Christ: accepting his death & his passion as a sufficient, absolute and compleate discharge for all our sinnes whatsoeuer. O Lord, let the chastisement of our peace be vpon him, and let vs bee healed with his stripes: we haue no other name vnder heauen in which we can be saued: and wee knowe that thou hast sealed him, and sent him into the world, to saue thy people from their sinnes: wee beseech thee therefore for his sake to bee at peace with vs, put away our transgressions like a cloude, and our sins as a mist, forgiue our iniquities, and remember our offences no more. And withall seale vp to our

soules and consciences the feeling of this thy loue by the gracious testimonie of thy spirit, that wee may knowe that there is peace in heauen for vs, and that Christ is made of thee vnto vs Wisedome, Righteousnesse, Sanctification, and Redemption, & that nothing shall euer bee able to separate vs from thy loue in him. Wee doe begge this at thy hands, so much the rather, because wee see the vanitie of all things in this world: all things in it are subiect to vncertaintie: they are all lighter then vanitie it selfe: But thy loue in Christ is firme and perpetuall. For with thee ther is no shadow of change, thy calling and giftes are without repentance: and therefore we pray thee settle

vs

vs in ỹ assured perſwasion of thy loue, to the end ỹ we may haue some comfortable vnderſtanding, that whatsoeuer doe befall vs here, howsoeuer wee be tried, yet after all, wee ſhall lay downe our heads in thy peace, and be made partakers of thy glorie. In the meane ſpace, ſo long as thou ſhalt be pleaſed to reſpite the daies of our pilgrimage vpõ this earth, we pray thee doe not leaue vs to our ſelues, neither forſake vs: but giue vs as pledges of thy loue, thoſe ſpirituall bleſſings in heauenly things, wherwith thou art wont to furniſh thy choſen: that ſo wee may make our conuerſation ſuch as becommeth the Goſpell, we may neuer diſcredit our profeſſion, or vs a ſcandall and of-

fence vnto others, but rather by our holie cariage may prouoke and winne others vnto thee. Helpe vs to this end, wee beseech thee, against our manifolde infirmities, against those euils to which our natures doe most encline, enable vs to shake off ỳ sin that hangeth so fast on, strengthen vs to euery good and holie dutie, make vs perfect in good workes, sanctifie vs throughout, and keepe our whole spirits, soules and bodies blamelesse vnto the comming of Iesus Christ.

Make vs thankfull (as becommeth vs) for thy many fauours, for that continuall preseruation which thou affordest vs, for the comforts of this day both to our soules and bodies, for thy enlarging our time and oppor-

opportunitie to repent: grant, we pray thee, that our thankefulnes may not stand onely in outward shewes, but that wee may be thankefull in deede and in truth, labouring to be dutifull vnto thee, which art so mercifull vnto vs.

And inasmuch as, O Lord, wee doe professe to beleeue the Communion of Saints, therfore it becommeth vs to bee mindfull of others in our prayers besides our selues: we are suters to thee in the behalfe of all thy people, sparsed ouer the face of the earth: thou (O Lorde) art priuie to their seuerall wants: thou art onely able to make a gracious supply: we beseech thee for them as for our owne soules. More particularly, wee poure out our

soules before thee, for those Churches which amongst vs thou hast planted and vnited vnder one gouernment. Our sinnes (O Lord) chiefelie our contempt of thy glorious Gospell, doe deserue a curse, euen that thou shouldest remoue our candlestick, and cleane put out the light of thy holy word, and withal make vs a by-word to the worlde by some extraordinarie iudgement: But, we pray thee in Christ vouchsafe to reuerse those plagues which wee haue deserued, continue those fauours which wee haue hitherto enioyed, continue and enlarge the freedome of thy word, stablish the truth of Religion amongst vs by a perpetuall decree, both for vs and for our posteritie after vs. To

this

this end bleſſe all good meanes: aboue others, our Soueraigne and King, enable him euerie day more and more to the diſcharge of that great dutie wherewith thou haſt entruſted him: lengthen his daies, proſper his raigne, defeate his enemies: giue him and vs comfort in his Queene, and ioy in his poſteritie: Encreaſe wiſdome in his Councell, faithfulneſſe in his ſeruaunts, loyaltie and true-heartedneſſe in his ſubiects. Stir vp Magiſtrates and men in authoritie, to ſeeke the aduancement of thy glorie and the wealth of thy people. Make thy Miniſters able and willing to publiſh the ſecret of the Goſpel, water their endeuours with the dewe of heauen, that dailie ſuch as be-

long

long vnto life eternall may be added to the church. And seeing thou art pleased to exercise diuerse of thy seruants with the crosse, some with sicknes of body, some with perplexitie of spirit, some with losse of goods, some with restraint of liberty, some in one kind, some in another, wee pray thee to sweeten their afflictions, and to season their sorrowes with the comfort of thy Spirit: furnish them with a measure of patience agreeing to the proportion of their triall, and put an ende to their grieuances when thou shalt see it fit.

And (O Lorde) make vs readie for affliction: teach vs to remember, that wee must through many tribulations enter into thy blessed kingdome.

In

In our health, make vs mind-full of ſickneſſe, of death, and of our laſt account: that theſe things may not come vpon vs as a ſnare, but that wee may bée prepared alwaies in ſome good meaſure, to ſubmit our ſelues vnto thy moſt wiſe and holie appoint-ments.

And now, O Lord our God, wee praie thee, to beare with the weakeneſſe and coldneſſe of our prayers. Take vs this night into thy bleſſed tuition: we knowe that thou dooſt neither ſlumber nor ſléepe, kéepe vs from euill; kéepe vs from the malice of Sathan, from ſecurity and careleſneſſe, from dulnes and drowſineſſe of ſpirit, that if it ſhall be thy pleaſure to let vs liue vntill the morning,

morning, wee may become so much the fitter to serue thee in our seuerall callings, so as may be most for the glorie of thy great Name, through Iesus Christ: in whose Name we commend our selues and our vnworthie prayers vnto thee, saying as hee hath directed vs in the Gospel, Our Father, &c.

A Morning prayer for a priuate person.

OAlmightie Father, the Father of our Lord Iesus Christ, and in him my Father also, how vnworthie and wretched a creature were I, if receiuing so many blessings from

from thee, I should not stirre vp my selfe to returne some thankfulnesse vnto thee for the same? It is euen thou (O Lord) which from my first being vntill now, hast couered me vnder thy wings, and vnder thy feathers I haue béene sure. My bodie and soule, my health, my strength, my maintenance, whence haue I these things but from thee? The safety of this night, the quiet rest, wherewith I haue béene refreshed, to whom can I attribute it but onelie vnto thee? That I haue liued hitherto, that I haue not been swallowed vp with some suddain iudgement, that Sathan had not had his will vpon mee, that I know the way and the meanes vnto a better life, that I am

deli-

deliuerd frō the power of darknes, & translated into the kingdom of thy deare Sonne, that I haue daily accesse into thy glorious presence: whence are all these, but from the freedom of thy grace: If thou hadst giuen me my desert, I should haue perished long agoe: it is from thy mercie alone that I am not consumed.

O Lord make me ashamed of my vnthankfulnes, wound my hart with ꝑ consideration of my owne dulnesse. whom so manie kindnesses haue not wrought vnto more obedience. And vouchsafe, I pray thee, notwithstanding the smalnesse of my deseruing, yet to loke graciously vpon this my morning sacrifice of praise which I doe here tender vnto thy

thy Maiestie: let not I beseech thee, the scantnesse and barrennesse of my seruice, make thee to turne away thine eyes and to haue no regarde vnto mine offering: But as thou art wont to spare thy seruants, euen as a man spareth his owne sonne that serueth him, and in them to accept the will for the full performance: so be pleased to looke vpon me in Iesus Christ, and for his sake to remit my former vngratefulnesse, and to strengthen me by thy grace for the time to come, in some good measure to reforme the same. And to the end (O God) that I may manifest the truth of my desire to be thankfull, I beseech thee to beget in me a holy care both this day and for euer, to walke

worthy

worthie of that calling where-vnto I am called, to studie to please thee with reuerence and with feare, and by a blamelesse, pure and vnrebukeable conuersation, to shine as a light amongst men. I cannot, I confesse, do this of my selfe, I haue in mee the same corruption of nature which the most wicked hath: I intreate thee therefore to worke in me that which is pleasant in thy sight: Giue me a cleane heart and a right spirit: make mée to vnderstand aright the way of thy precepts, direct mee in the path of thy commandements, knit my soule vnto thee, and make it to cleaue vnto thy testimonies: stay me and stablish me, that my foote steppes may not slide. Crucifie my flesh with

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the affections and lusts: mortifie my members which are on earth: suppresse and subdue that lawe in my members, which leades mee captiue vnto the lawe of sinne. Grant that I may sensibly feele the power of Christs death, killing corruption in mee, and the power of his Resurrection, raysing mee vp vnto newnesse of life: Make mee to resolue to renounce euen my sweetest and best pleasing sinnes, and not to take libertie to my selfe to continue in anie knowne vngodlinesse.

Let it be enough that I haue hitherto giuen the raines vnto mine owne lusts: grant that hereafter I may take no thought for the flesh, to content it, but may striue rather to curbe

curbe and subdue it, & to bring it vnder the yoke of due obedience. And (good Lord) increase my faith, and better my feeling and apprehension of thy loue, that I may with courage and cheerefulnesse runne the race which is set before mee: Blesse mee also this daie in the duties of my calling. Idlenesse and godlinesse cannot agree: and it is thy will, that in the sweat of my face I should eate my bread: Preserue mee from all fraudulent, guilefull, oppressing, greedie courses: Draine my affections from the loue of the world: Fixe my hart vpon the things which are aboue: If things succéede according to my minde, make me thankful to thee which hast giuen the blessing:

blessing: if ante crosse come, make mee patient and carefull to profit by euerie chastisement. And because the daily occasions of danger to my soule are infinite, teach me to put on thy whole armor, and to keepe my hart with all diligence, to furnish my selfe with holy meditatiõs, to make a couenant with mine eyes, to keepe my mouth with a bridle for the auoyding of all filthie communication, to vse such words as may minister grace vnto the hearers, to be sober in diet, warie in disports, moderat in apparell, choise in my companie, and euer to practice that continuall feare which hath a promise of blessednesse. Finally (Lord) so guide me through the course of this whole daie, both

both in my priuate and more publique imploiments, that if I liue by thy sufferance vntill night, I may haue much comfort in the taking notice of thy grace and goodnesse towards mee: and all this for Christ Iesus sake thy onelie Sonne, and my alone Sauiour.

A Euening prayer for a priuate person.

MOst mercifull God and gracious Father in Iesus Christ, were it not that thou hast made a gracious promise in thy word, that whatsoeuer is asked of thee in thy name of thy Son, shall be bestowed,

I should not dare to presse into thy presence, beeing guiltie to my selfe of so manie sins which I haue heaped vp in thy sight, from the beginning of my dayes vntill this present.

I am by nature (O Lord) the childe of wrath, a vassall of Sathan, no better then a very firebrand of hell. It is thy great mercie that I escaped the furie of thy wrath, due vnto mee at the verie instant of my birth, in respect of that masse of corruption which I brought with mee from my mothers wombe. Neither haue I, since I came to vnderstanding, any whit amended or bettered my first estate: but I haue added to it a numberlesse number of transgressions, breaking euerie of thy com-

cõmandements, by thought, word and deed, sinning in many things against knowledge, against conscience, and against that light which thou hast giuen mee: yea, cleane against manie vowes and promises of better obedience. I haue no colour of excuse, nothing haue I to pleade in the defence of my many slips: If I dispute with thée, I must needes lay my hand vpon my mouth, and learne to abhorre my selfe in dust and ashes. And (Lord) giue mee, I beseech thee, a fleshly and melting heart, that nothing may more affect mée or touch mee more deepelie, then to sée my owne vilenesse, and how disobedient and stubborne I haue béene towards thee, which hast euen heaped

vpon

vpon mee so many fauours.

Make mee ashamed of my barrennes & vnfruitfulnes in my profession, who haue giuen thee iust cause to range me among those hypocrites which make a shew of godlinesse, but yet denie the power thereof. Beget in me that godly sorow which causeth true repentance neuer to be repented of: that I may be grieued in my very soule for my sins, not so much because of the danger of hell that followeth, as because I haue offended thee, the loue of whose Maiestie ought to bee a sufficient motiue to obedience. And for the furtherance of my humiliation & sorow, cause me O Lord, to search and to trie my waies, to call my selfe to a straight account, that I may

see my sins in particular, y vanity of my hart, my extreame deadnes & securitie, my pride and haughtinesse of spirit, my backwardnes to all good seruices, my worldly mindednesse, my ambitious, riſing and crauing thoghts, my want of charity & mercy to others, my miscariage in my place & calling, my idle and vnbeseeming speeches, my offensiue and scandalous behauiour: thus (O Lord) make mee carefull to rip vp my heart and life, that so I may set my sins in order before mee, and may thereby become the more humble and the more forward to call down my selfe before thee, and to iudge my selfe, that I may not be iudged of thee. Yet withall (most gracious God) make

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mee able in the midſt of all this, to reach out the hand of faith, and to lay holde vpon Ieſus Chriſt, whom thou haſt ordained to bee the reconciliation for my ſins. I knowe (O Lord) the vertue of his bloud, that it can make my ſinnes, though they were as crimſin, yet to become as white as ſnow. O then (I beſeech thee) cover my filthy nakednesſe with his glorious righteouſnes: cloath mee with the garments of his ſaluation, that is therby I may be holy and vnblameable & without fault in thy ſight. Speake peace vnto my conſcience by thy holy ſpirit. Say vnto my ſoule, I am thy ſaluation. My faith (O Lord) is but weake and poore: ſtrengthen it, I beſeech thee, &

bring it forward by thy mightie working vnto more perfectiõ. Thou hast promised, not to quench the smoaking flare, nor to breake the bruised reede: beare then, I pray thee, with my scantnes, and help my vnbeliefe, perfit the worke of thy owne hands, performe it vntill the day of Iesus Christ. My faith is that I must liue by: it is my victorie: thou (O Lord) in mercy hast begun it: cherish it (I beseech thee) together with all those graces which accompanie saluation, that they may be in me, as a wel of water, springing vp into euerlasting life. And grant that I may not be pretiuningly secure touching mine owne estate, but may euer and anone bee proouing and exami-

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ning my selfe, whether I am in the faith or no: and that I may also studie and striue to giue euidence of my faith, by shewing forth good workes, and by bringing foorth good fruite, euen fruite woorthie amendement of life. I am compassed about with manie weakenesses, and (as I haue founde by the experience of this one day) Sathan is full of malicious cunning to worke vpon all aduantages: O Lord, strengthen mee to resist him, giue mee holie wisedome to discouer his sleights, and grace to withstand his most sharpe assaults. Arme mee also against the reproches and obloquies of the worlde. I haue learned in thy word, that if I serue thee in sinceritie, my

name shall be put out as euill among st men: giue mee both care to carry my selfe out of the reach of iust exception, and resolution also to sacrifice my credit & estimation, yea, euen my life it selfe if need be, to thy glorie.

Teach mée to learne of the author and finisher of my faith to despise the shame, and to endure the speaking against of sinners, in respect of that eternall weight of ioy and glorie which is set before mee. And now (Lord) with the bowing of my Soule, I bleſſe thy name for this daies preseruatiō. How many euills haue I escaped to which I was subiect by nature, and to which I had made my selfe subiect through sinne? It is thou (Lord) onely

onely which makest mee to dwell in safetie. Stretch out the wings of thy graces protection ouer mée this night: though sleepe seize vppon the eyes of my bodie, yet let not securitie oppresse my soule: kéep me from idle fancies, and from vaine dreames: giue me a sober and sanctified vse of all outward refreshing, that I may alwaies in all things, aime at this one thing, namelie, how I may bee the better fitted to serue thee faithfully in my place and calling: and that for Christ Iesus his sake, thy onelie sonne, and through thy mercie, my louing Sauiour, Amen.

A more particular Morning Prayer on the beginning of a Sabbath day.

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MAnifolde (O Lord) are thy mercies, and thy goodnes is infinite. In euery particular which befalleth mee, I haue aboundant experience of thy loue. It is much (most gracious God) that I, which haue so many waies prouoked thee, should bee let to liue to behold the light and comfort of the day: But much more is it, that hauing been heeretofore a profaner of thy holie date, a barren and an hypocriticall professour of thy Word, a fruitelesse and vnprofitable hearer,

hearer, I should yet enioy the blessed opportunitie of another Sabaoth. How iustly mightst thou long since haue sated vp my heart, and giuen mee ouer vnto a reprobate mind, taking from mee the comfortable and happie freedome of going into thy house, and of giuing attendance vpon the postes of thy doores? O teach mee (I pray thee) to value thy mercie in this behalfe according to the true worth thereof: Suffer mee not slightly to entertaine either this or anie other of thy fauours. And, as thou hast brought mee to the beginning of this holy rest: so enable me, (I beseech thee) to the sanctifying it, and to such a kind of spending the same as thou requirest. Teach mée to re-

member that it is thine owne ordinance, euen one of those vnchangeable lawes, which thou wrotest with thine owne finger, that this day should after a more spectall maner be diuerted and deuoted to thy seruice, & that thou hast not therefore restrained outwarde imploiments in our callings because idlenesse pleaseth thee, or because ease giuen vnto ȳ flesh is a part of thy worship: but ȳ thou hast in thy infinit wisdom so appointed it, ȳ hering freed from all other incombrances, wee might wholly apply our selues, either to the publike or priuate exercises of godlinesse. Giue mee therefore grace (I most humbly intreat thee) that I may call thy Sabaoth a delight, to consecrate it as glorious

ous vnto thee, and that I may beware of vsing mine owne waies, or of seeking mine owne will, or of speaking vaine words, and may euen bind my selfe to a serious and continued course of seruing thee in the practise of such duties as belong to the hallowing of this day. I knowe, O Lord, that herein I shall meet with many lets: mine owne corrupt nature will repine and think this a yoke and a burden that cannot be endured: abroad in the world, I shall see many vaine fashions, followed by great troupes, making thy date a day of carnall pleasure: I shall be derided and scorned, if I refuse to doe as others doe. I shall meet also with many cunning perswaders, which will

seek

seeke by plausible reasons to draw me from diligence and constancie in this course. O Lord (I beseech thee) euen with the bowing of my heart, to make me strong against all these withdrawments: Grant that I may more esteeme obedience to thee, then either the contenting of mine owne sensual affections, or the auoiding of reproach among prophane persons, or the satisfying of men: be their pretences what they may be. I am taught (O Lord) and I do beleeue it, that thy yoke is easie, and that thy commandments are not grieuous: and I further that by a holy vse in these religious services, I shall make them so familiar vnto mee, and shall also finde that exceeding sweetnes

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in them that I shall euen long for thy Sabaoth before it comes, and the time will seeme short vnto mée that is so bestowed. And for this day (most loving Father) I pray thee blesse vnto mee the particular businesse thereof. In praying giue mee reuerence to thy Maiestie, sense of mine owne wants, faith in thy promises, fresh remembrance of thy former kindnesses, charitable and compassionate, and yéelding affections towards others. In hearing, vouchsafe mee an vnlocked and an vnderstanding hart, a right iudgement, meeknesse of spirit, liuelinesse of affection, faithfulnesse of memorie. In communicating at thy table, bestowe on mée an humbled soule, a hungering hart,

hart a conſcience purged from dead workes, power of ſweete meditation vpon the death of Chriſt.

In loking vpon the administration of Baptiſme, affoord mee mindfulneſſe of mine owne vowe, remorſe for my often falling in that ſolemne promiſe, earneſtnes of deſire for the good of the baptized, ioy for the increaſe of thy Church. In ſinging, take from me all doth dulnes and vanity, make mee to ſing with a grace in my heart, ſtill ſtriuing to lift vp my ſoule vnto thee. Enlarge my heart towardes others, as occaſion ſhall be offered, that I may be ready to giue to thoſe that want, forward in euery good worke, comfortable to the ſick, tender

hearted

hearted to those whom thou hast humbled, apt to make peace where discorde is. Let all workes of mercie be a delight vnto mee, and make mee carefull not to stay till I am prouoked, but to seeke occasions to doe good. And when I am priuate (O Lord) sanctifie my thoughts, that I may meditate in good things, and may hide thy Word in my secret parts, and may loue it, and especially that I may shewe the fruit of it in all my conuersation. Finally, I humbly pray thee, so to guide me both in publike and priuate duties, that when it commeth to euening, I may feele my knowledge to be encreased, my faith strengthened, my soule & conscience abundantly refreshed, and all this

this for Christ Jesus his sake, and for thine owne Names sake, Amen.

Another Prayer, somthing more speciall, respecting the hearing of Gods word.

ETernall God most gracious and merciful in Jesus Christ, euerie good giuing and euerie perfect gift commeth downe from thee: thou hast commanded that if any man lacke wisedome, hee should aske of thee, and thou hast promised to denie nothing that is asked of thee in thy sonnes name: In obedience vnto this thy commandement, and in assurance of

of thy readinesse to make good thy promise, I doe heere cast downe my selfe before thee, praying thee, as at all other times, so now especially to be good vnto me. I am now (O Lord) by thy gracious prouidence, to be a partaker of thy holy word, the preaching whereof is the ordinarie meanes appointed by thee to saue my soule, and to draw me out of the power of Sathan vnto thine owne selfe. I for my part, am vnworthie of so great a fauour as to bee admitted to heare it, and I am euerie way vnfit & vnable to heare it with profit. My hart is full of blindnes & ignorance, my affections are froward and vntractable. I am euen reprobate by nature vnto euery good duty: I am dul

of

of hearing, slowe of conceit, backward to entertain, but apt to let slip any good instruction. I beseech thee in Jesus Christ, by the working of thy spirit, to reforme within mee these corruptions: Make me as a newborne babe to desire the sincere milke of thy most sacred word: grant that I may reioice at it, as one that findeth a great spoile, let it be better vnto mée, then thousands of gold & siluer: Open my heart, as thou didst the hart of Lydia, that I may euen with a kinde of hunger and greedinesse attend vnto the things which are deliuered: cleare the eyes of my mind, & anoint them with that pretious salue of thy spirit, & the scales of ignorance may fal from them, and that I

may

may see the wonders of thy Lawe, euen thy hid wisedom, which my nature of it selfe is not able to discerne: And because thou hast promised to guide the humble in thy waie, and to reueale thy secret to the meeke, take from mee, I pray thee, a proud heart, teach mee to become a foole in my selfe, that I may bee wise in thee: Suffer me not to measure the mysteries of thy kingdom by mine owne blinde reason and corrupt affection: but giue me grace to denie my selfe, and to labour to bring mine owne thoughts into captiuitie vnder Christ, that I may not dare to oppose mine owne conceits and fancies vnto the maiestie of thy truth reuealed in thy Word. Giue vnto the Preacher,

cher, a dore of vtterance, that hee may open his mouth boldly, to publish the secret of thy Gospell. Direct his tongue that hee may speake vnto my conscience, and that if there bee any close corruption lurking in mee (as Lord, Who can vnderstand his faults?) the searching power of thy word may discouer it, and rippe it vp euen to the very bottome. And vouchsafe vnto mee that meeknesse of spirit, and such calme and yéelding affections, that I may not repine nor murmure at reproofe, but may loue him rather that rebuketh, and may take it as a speciall fauour from thee, that I am not suffered to goe on in sinne, nor giuen ouer to mine owne corruptions. In euerie point

of

of holie doctrine taught mee, make mée to remember who it is that speaketh by ỹ mouth of man, that I may receiue the word as a messenger from thee, whether it bee comfort, or reproofe, or instruction, and so may giue it that reuerence and that awefull respect which is due vnto thy holy oracles. And because, O Lord, as I am naturally forgetfull, so the diuell watcheth to catch away the word as soone as it is deliuered, therefore I pray thee to stablish my memorie, that I may hold fast thy blessed truth, and may alwaies haue it in store against the time of neede.

To this end, make mee carefull in the vse of all good priuate meanes, such as are

Prayer,

Prayer, Meditation, Confe-
rence with others, as occasion
shall require. Beget in me a
godly discretion, that I may
diligently search the Scrip-
tures, whether the things I
heare, are so, and may try all
things: neither rashlie reiec-
ting, nor suddenly beleeuing
whatsoeuer is deliuered. And
when I haue found thy truth,
so stablish my heart, that I
may not wauer nor bee caried
about with euerie wind of doc-
trine, but may continue in the
things which I haue learned,
labouring daily to bee led for-
warde vnto more perfection.
And sith hearing and know-
ing without practise do but en-
crease vnto more condemnati-
on, therfore (O Lord) do thou
so water that which I heare,
with

with thy heauenly dealw, that it may bring forth much fruite in my life, and that I may be a credit to my profession, and no disgrace nor slander to thy truth: Grant all these things for thy deare Sons sake Iesus Christ: to whom with thee and thy blessed Spirit, I desire to ascribe all honour & glory, now and for euer, Amen.

After the hearing of the Word.

STirre me vp (O Lord) I humbly praie thee, to an vnfained and sincere acknowledgement of thy kindnesse, who hast now beene pleased, notwithstanding my former vn-

profitablenesse. and slight estimatiō of thy holy word, yet to vouchsafe mee the comfortable libertie of enioying it. How iustly mightst thou long since, for my great contempt, haue made my heart fat, giuing mée ouer into a reprobate sense? What other thing haue I deserued of thee, who haue from time to time béene such an vnreuerent, negligent, and carelesse hearer? Yea (Lord) euen my last cariage, in that holie exercise which I haue now bin at, hath béen so farre different from that becam me, that thou maist iustlie make thy word to bee a sauour of death vnto mee: But (O gracious God) thou which art good vnto mée, in making me to see my owne defects, bee mercifull also in

giuing

giuing mee a heart to lament them, and suffer thy selfe in Iesus Christ to bee intreated of me, freely and finally to remit them. Let neither them, nor any other of my sinnes stand at this time betwixt me and thy blessing: but vouchsafe to water the seed of thy word cast into my heart, with the dewe of thy heauenly blessing, that it may not bee made vnfruitfull, but may worke mightily in me, to the enlightning of my minde, to the setling of my iudgment, to the comforting of my heart, to the reformation of my corrupt affections, and to the leading me on vnto more & more perfection.

To that end, make mee both mindfull and carefull to vse all those good helps, which thou hast

sanctified to the rubbing vp of our memories, & to the quickning of our dull and slowe affections: such as are busie and serious meditation in the closet of mine owne hart, humble conference with others, diligent searching the scriptures, to find out the ground and certain proofe of things deliuered.

And when matters are made plaine vnto mée, and proued to mee to bee thy expresse reuealed will, graunt that I may yéeld my full assent vnto them, not once daring to measure them by the crooked rule of mine owne corrupted reason: and not onely so, but that I may loue them, and embrace them, and hide them, and lay them vp euen in the midst of my heart, and may

likewise

likewise binde my selfe to the speedie and constant practice of them: that so I may not be in the number of those which make a shew of godlines, but deny the power thereof, and which heare much, but reforme nothing, and so doe both disgrace religion, and heape vp wrath against themselues: but that I may haue my fruite in holinesse, being both an ornament to my profession, and a meanes of winning others by my pure and blamelesse conuersation.

I knowe (O Lord) that to performe this will be a seruice of no little difficulty. My flesh which is euer lusting against the Spirit, will rebell, I shall be apt to grow wearie of well-doing, euill men will deride

me, and I shall be a matter of scorne to the vngodly: Sathan will finde out many hinderances, and many meanes by which to make good duties irkesome vnto me. I beseech thee therefore to furnish mee with that holy resolution, and with that spirit of courage, that I may neither delay to begin, when thou commaundest to set forward, nor yet may breake off where thou requirest continuance of obedience: but that my course may be like the waie of the righteous, which like the light, shineth more and more vnto the perfit day: so shall thy Name be glorified, mine owne soule comforted, and others edified by my good example, and I more and more occasioned to blesse and praise thy Name in

Jesus

Jesus Christ thy Sonne, and my Sauiour, Amen.

Another of the like nature respecting the Sacrament of the Lords Supper.

(·.·)

I Am taught (O Lorde) that without thee I can doe nothing, and that all mine endeauours are in vaine without thy blessing. In due regarde whereof, I am become an humble suter vnto thy Maiestie, that thou wouldest bee pleased to prosper and to direct my present purpose of communicating at thy Table. It is thy will that I should often come vnto this holie banquet, for the streng-

thening of my faith, and for the preseruation of the memorie of Christs death. O Lord, strike my hart with reuerence vnto it, as vnto thy ordinance, and as to a feast to which thou hast tied thy more especiall presence, that I may not dare to presse in before thee vnprepared. Before I come, teach me to growe into a very strict examination of mine owne Soule, that I may see how I haue liued, and in what measure I am furnished for so waighty a seruice. And because I knowe that the more I looke into my selfe, the more I shall see mine owne nakednesse and deformitie, therefore I pray thee to supply me from thy infinit fulnesse: Giue mée a through vnderstanding

of

of the miſerie of my eſtate, who am by nature a childe of wrath as well as others. Make mee to ſée the hainouſneſſe of thoſe innumerable euills, and groſſe ſinnes, which I haue multiplied before thee from time to time: nay, which I haue runne into ſince my laſt preſenting my ſelfe before thée at thy board, when I promiſed better obedience. Cauſe my ſtonie heart to bleed within mee, when I thinke vpon mine owne ſcantneſſe in good duties, and vpon my delight and forwardneſſe to tranſgreſſe. Make mee to be aſhamed and euen confounded in my ſelfe, for thoſe many enormities which from my corrupt and vnreformed heart, doe continuallie breake forth into my

outward man, euerie member beeing a verie weapon of vnrighteousnesse to vse seruice vnto Sathan. Thus (O Lord) shall thy mercies in Christ be sweet vnto me, & I shall come with an hungring & thirsting soule vnto thy Table. And I pray thee to increase in mee that gift of faith, that I may both come to this thine ordinance with a desire to enlarge it, and may also feele it to receiue strength and growth of assurance of mine owne personall and particular interest into the death of Christ. Remoue farre from mee all swelling, disdainefull, and vncharitable affections: O Lord, this is a feast of loue, & to it a malicious and reuengefull heart can be no welcome guest. And

when

when I haue presented my selfe at thy table, I beseech thee to restraine my idle and gadding thoughts, drawe them to the earnest and serious meditation of that which is the life of ꝯ Sacrament, the death of my Sauiour. Rauish my soule with ꝯ admiration of his loue, that should giue himselfe to die for mee a most vile, vnworthie and sinfull creature. Stir me vp, euen to vow & consecrate my selfe for euer vnto him that hath vouchsafed himselfe to be a sacrifice for me. And after I haue receiued these pledges of thy loue, and seales of thy fauour in thy dearest Sonne, O make me truly thankful to thy maiesty, and careful both at the present, and euer after, to shew forth the fruits of thankfulnes

in an holie and religious conuersation, to thy glory, the good of others, and mine owne eternall comfort in Jesus Christ my Sauiour. Amen.

Presently after Receiuing, before the Thankesgiuing by the whole Congregation, a man may secretly lift vp his soule on this fashion.

AFfect my heart (O Lord) with this euidence of thy loue, teach mee in it to see the riches of thy grace, who art pleased for my weaknes sake, by such familiar meanes to figure out before me, and to seale vp vnto my soule a treasure of

of that infinite worth, as is thy fauour in Iesus Christ. O that I may as sensibly feele his death to be sweet vnto my soule, as I doe these creatures of bread and wine, to afford a pleasing taste and refreshing to my body. O Lord, euermore giue mee such a feeling. And now (O heauenly Father) suffer mée not to depart hence forgetfull of thy kindnesse: but grant that I may now at this instant euen couenant with mine owne soule, to walke in a better course of holy obedience then heeretofore, respecting all thy commandements, and endeauouring alwaies to haue a cleare conscience before thee and before all men: that so, glorifying thee in this life, I may bee glorified with thee in

in thy kingdome, through Iesus Christ. Amen.

Before a Iourney.

O Lord, thou hast graciously promised in thy word, to be with me whithersoeuer I goe, and that those ministring spirits, thy holie Angels, shall pitch round about mee, and beare me in their hands. A glorious and a comfortable priuiledge I confesse this is, that I who am by nature a childe of wrath, and a verie vassall of Sathan, should bee assured of so high a hand of heauenlie protection. I pray thee now at this time to make good this thy mercie to mee, beeing by necel-

neceſſarie buſineſſe to trauell from mine owne place. Many be the perils, to which both by nature and by deſert, I am ſubiect: no man is able to number them, or by his owne ſtrength and policie to auoide them. Compaſſe thou me with thy fauour as with a ſhield, go before me as thou didſt of olde before thy people in the wilderneſs, it is only thou which canſt make mee to goe and come in ſafety. Some put their truſt in outward helps: but cauſe thou mee to remember thy Name, and to make thy truth to be my ſhield and buckler. A horſe is a vaine helpe, and ſhall not deliuer any by his great ſtrength, neither is the mighty man ſaued by his power. It is better to truſt in ẏ Lord, then to haue confi-

confidence euen in Princes.

If thou (O Lord) bee my light and my saluation, whom shall I feare? If thou be the strength of my life, of whom shall I be afraid? Let this (I pray thee) be the anchor of my soule, both sure and stedfast: suffer no power of Sathan to remoone my faith from this foundation. Howbeit (most holy Father) if it shall be thy pleasure, in this my iourney, to bring some crosse vpon mee, either by making mee a prey to spoilers, or by some other hazard: I beseech thee, prepare me to it, giue me patience and comfort in it, and an holy assurance, that no outward inconuenience can separate me from thy loue in Christ Iesus.

Make me alwaies mindfull

of

of this, that thy fauour must not be measured by these outward accidents: and cause mee euer to hold fast this rule, that, All things shall worke together for the best vnto thy seruants. And (O good God) as in my trauails, I am desirous of thy fauour, so teach mee (I desire thee) to make conscience of thy seare: that as I expect and craue protection from thee, so I may apply my selfe to yeeld obedience to thee. Wherefore when I am alone, grant that I may possesse my heart with holy thoughts, and may diligently watch ouer my selfe, for the preuenting of all corrupt and vncleane cogitations. Let mee neuer presume vpon the aduantage of secrecie, or of my being not knowne by face

in

in the places where I come, to do any thing that shall be contrarie to the profession of a Christian.

And if I light into the company of others, make me carefull to seeke opportunities of doing good, and that I may neuer frame my selfe to the humors of prophane persons, but in a godlie discretion may so carrie my selfe, as that I may neither wilfully make my selfe a scorne vnto the wicked, neither yet may for anie respects doe ought which may either wound mine owne soule, or make them think that I am of the same vnreformed dispositi-on with themselues.

Thus (Lord) in an assured expectation of thy gracious guidance, I betake my-

selfe

selfe to mine intended course, and commend both it, and these my requests vnto thee, in the name and worthinesse of Iesus Christ, my onelie Mediator and Redeemer, Amen.

After a Iourney.

FArre be it from mee (O Lord) that I should craue mercies of thee in my necessities, and then forget to shewe my thankfulnesse for them when they are bestowed. Gracious hast thou been vnto mee, from the beginning of my life euen vntill now. As soon may I number the sand of the sea, as make an exact rehearsall of all thy

fauours. There is no day, or houre of the daie, or minute of the houre, in which thy blessings are not renewed towards me. Oh that I could be so truly and effectually thankfull as becommeth mee: Oh that my hart within me might euen melt for griefe, that I haue passed ouer so many of thy kindnesses without regarde. Behold, how now also thou prouokest mee to this dutie, O quicken me (I humbly pray thee) thereunto. Make mee diligentlie to looke backe into the course & order of this whole iourney, and to obserue by degrees, how thou hast bin good vnto mee: how thou hast blessed my going out, and my comming in, and brought mee in peace to mine owne home.

Manie

many daungers might haue swallowed mee vp, which yet (through thy goodnesse) I haue escaped. Sundry times hath there beene (such is the brittlenesse of this house of clate which I beare about mee) but euen a steppe betwixt me and death, out of the iawes whereof, thy right hand and thine arme hath saued mee. I can ascribe nothing to mine owne prouidence, neither can I say that my safety is the reward of mine owne deseruing: Not vnto mee, O Lord, not vnto mee, but to thy name doth the glorie belong. And now grant (I beseech thee) that the sense of thy loue, may beget in mee such a loue of thee, and of that which thou commandest, that I may willingly and cheerfullie,

lie, and with full purpose of heart, deuote my selfe to thy seruice, accounting (as my dutie is) euerie new kindnesse to be (as it were) a new bond, and a fresh encouragement thereunto. Graunt mee both this and all other needfull mercies, for Christ Jesus sake, Amen.

The Christians sute for grace to liue vprightly in his personall calling.

IT is thine ordinance, O thou the wisest God, that euerie sonne of Adam, in the sweat of his face should eate his bread: thou hast fitted euery man to glorifie

fie thee in some speciall cal-
ling: thou wouldest not that
any should liue like an vnpro-
fitable burden of the earth,
misspēding his precious time,
and wasting away thy crea-
tures, doing no good to hu-
mane societie. Herein thou
hast giuen vs thine owne ex-
ample: for euen thou worke-
test hitherto: and albeit that thy
great businesse of creating all
things, ended with those fiue
first daies, in which euerie par-
ticular was brought forth by
thee in his proper kind, yet thy
prouidence is neuer intermit-
ted, in it neither sleep nor slum-
ber ouertaketh thee: And thy
sonne Christ Iesus, whiles in
the daies of his flesh, he hum-
bled himselfe to liue as a man
vpon this earth, both in his
priuate

priuate life attended vpon a painfull trade, and when the time came of his publishing himselfe to the world, went about doing good, yea and with that cheerfulnesse, that it was meat vnto him, to do the will, and to finish the worke of him that sent him. And are not thy holy Angels also in continuall action: obeying the voice of thy word, and ministring for their sakes which shall be heirs of life: Who am I then (O my God) that I should not reioice, that it hath seemed good vnto thee, to ranke mee amongst other thy seruants, and to set me (as it were) my proper task vpon which to giue my best attendance:

Grant, I pray thee, that I may not grudge thereat, as at some

some vneasie burden put vpon mee, but that I may contentedly and comfortably vndergoe it, euen like that glorious creature, the sun, who hauing his tabernacle set him in the heauens, reioiceth like a mighty man to run his race. And seeing, O Lord, thou hast not placed mee in this calling for mine owne priuate good alone, but also for a more publique and common benefite, giue mee such an honest, sincere, and charitable heart, that I may determine with my selfe, neuer to seek, no nor yet willingly to receiue that gaine which commeth by the wronging, or wringing, or losse of others.

Let me euer remember that golden rule: Whatsoeuer I would

would that men should doo to mee, of doing euen so to them. Let it neuer slippe out of my minde, that the wages of vnrighteousnesse, is put into a broken bag, & that as the good man shal giue inheritance vnto childrens children, so the riches of vanitie shall diminish: and that thou wilt drawe, euen out of the belly of ỹ oppressor, the substance which he hath deuoured: or if it doe continue with him, it shall be for his greater hurt, his own ease shal slay him, and his prosperitie shall destroy him. Let me therfore, I pray thee, choose rather a little with thy blessing, then great reuenewes with thy curse, and iudgement attending thereupon.

And if so be it shall be thy

pleasure

pleasure to blesse my basket and my store, & to increase my portiõ by my honest industry, O keepe mee, I humbly intreat thee, that I may not set my heart vpon it, let not my riches be my strong citie, or as an high wall in my imagination: but grant that as my lot is enlarged, so I may be more and more afraide of my selfe, least the care of this world, and the deceitfulnesse of riches, should choake in me the seedes of grace, and steale awaie my minde from better things. And therfore make it my care, good Lord I beseech thee, to follow my calling with that holie measure, as that I may not so farre ingulfe my selfe into the businesse of it, that I should abridge and scant my selfe of

conuenient opportunities for heauenly and spirituall purposes: and as I shall feele thy hand to bee opened towards mée, so open my heart and my hand towards others: knowing, that as hee which scattereth shall be more encreased, so he that spareth more then is right, shall surely come to pouertie. Euer make me to consider thy all-beholding presence, that al things are naked in thy sight, and that thou wilt surelie bring forth to iudgement euery secret thing: that so I knowing thee to be a witnes to all my courses, my care may bee to walke as in thy sight, and to approue my selfe vnto thee by an euen & vpright behauiour. Vnlock, O Lord, the treasures of thy rich mercies,

cies,

cies, and afford vnto me both these and all other conuenient and needfull graces, in and for Christ Iesus sake. Amen.

His Petition to be armed and prepared for afflictions.

I Am taught (O heauenly Father) by thy holy word, which thou hast left vnto mee to bee my counsellor, and to make mee wise vnto saluation, that I must through manie afflictions enter into thy kingdome.

When I meditate vpon the liues and courses of thy holie ones, which haue now ended the daies of their pilgrimage, and are entred into rest,

I finde that they all passed, thorough great tribulation: Nay, Christ himselfe, the author and finisher of my faith, did first suffer before he entred into glorie.

Of this bitter cup therefore must I also drinke, O Lord, if I belong to the number of thy chosen.

Those whom thou hast ordained to be vessels of honour for thine owne vse, thou wilt purge and scoure, and make cleane by varietie of crosses.

This I know (O my God) and am perswaded of. But nowe, when I looke into mine owne heart, and consider mine owne strength, I finde such a base spirit of fearefulnesse, such a strong affection vnto peace

and

and quietnesse, and such a lothnes and vnwillingnes to bear the yoake, that I cannot but euen doubt with my selfe, what will become of mee in the date of triall: when I heare of reproaches in good name, losses in goods, paines and tortures in bodie, vexations, & horrors and perplexities in mind, tentations by Sathan, combats & conflicts with the feare of death and of iudgement, my flesh doth euen tremble thereat, and O Lord (thinke I) who or what am I, that I should endure the very least of these? Whither now shall I goe to gather heart and courage, but vnto thee, O thou preseruer of man? and how happy were I, if I could rightly esteeme this happines of hauing such a free-

dom of accesse vnto thy throne of grace: Here therefore doe I prostrate my soule before thee, earnestly beseeching thee, in the name of Christ, to bee mercifull vnto mee in this behalfe. And first of all, O most tender Father, because sundaine euills, doe bring with them so much the greater griefe, grant that I may often (and that seriously) thinke vpon the certaintie of afflictions, and how vaine a thing it is for mee, in the surging waues of this worldlie sea, to promise vnto my selfe continuall peace.

Thus (thou blessing this meditation vnto mee) the crosse shall neuer come vpon me at vnwares, my thoughts being taken vp with continuall expecting

ging it. And then, O Lord, when thou hast thus framed mee to liue as a man alwaies wayting for some triall, let it bee thy pleasure also, to furnish and to supply mee with such graces as belong to the comfortable enduring it.

Giue mee a readinesse of heart, to submit my selfe alwaies to thy appointments, that I may neuer dare to repine or grudge at thy proceedings, giue mee a portion of strength proportionable to that weight which thou wilt lay vppon mee, that I droupe not vnder the burthen, that I faint not in my minde: Giue mee feeling of thy loue in Christ, that that may preuaile against all discouragements, and that I may in-

terp;et it to be a fruite of thy
loue that thou dost afflict
mee.

Giue mee faith in thy pro-
mises, so firme that it may
not bee shaken by the storme,
nor I growne wearie or wan-
ring in waiting for thy mer-
cie to releasse mee: Giue mee
wisdom to iudge aright of the
reasons of thy trying mee,
and to make a holie vse of eue-
ry chastisement: giue me care
to store vp in the midst of my
heart, such comforts as thou in
thy word hast reuealed for se-
uerall visitations, that I may
not be then to seek for comfort,
when I shall chiefly want it:
finally, giue me a stedfastnesse
of resolution to cast my bur-
den vpon thee, and to hold this
fast; that thou art bound by

thine

thine owne promise neuer to forsake mée. Seeing, O Lord, thus armed, out of the storehouse of thy rich grace, I shall enter the combate with courage, I shall goe through it with constancie, & end it with ioy, looking for that crowne of life which thou hast promised to those that loue thee, & whom it was thy good pleasure, before all worlds, freely to loue in Christ Iesus, to whom be praise for euer, Amen.

A Prayer for the afflicted in what kind soeuer.

O Gracious GOD, how happy am I, who haue so strong a tower as thy great

Name to run vnto, especially now in this sad and heauy day of tribulation: I see (O Lord) by continuall experience, that the helpe of man is vaine, and that all earthly contentments, notwithstanding the flattering shewe they make, yet are but as a staffe of reed, vpon which if a man leane, it will run into his hand and pearce it. If I turne mee to my ancient louers and friends, it may be they will stand aside from my plague, and mine old acquaintance will hide themselues, and I shall be euen as a stranger in the sight of my familiars. If I seeke to my neighbors, alas, what refreshing shall I finde? Truth it is, O God, and thou hast so ordained, that hee which is in misery should be comfor-

ted

ted by his neighbor: but men haue forsaken the feare of the Almightie: so that he, which is readie to fall, is as a despised lampe, and fewe are apt to weepe with him that is in trouble: Besides, the greatest part are so ouercome with grosse ignorance, that they are miserable comforters & Physicians of no value, not able to minister a word in time to him that is wearie. Whither then, or to whom shall I go but vnto thee, O most gracious & tender Father? Thou art a pitifull God, thy compassions are great, thou art the Father of mercies, & the God of all comfort, thou makest the wound, and bindest it vp, thou smitest, and thy hands do make whole: thou hast commaunded to call

vpon thee in the day of trouble, and thou art a helpe readie to bee found. To thee, therefore do I lift vp my soule; Encline thine eare, O Lord, and heare, open thine eyes, O Lord, and see, looke mercifully vpon thine afflicted seruant: the daies of sorow are come vpon me, euen changes & armies of miseries are against mee. If my griefe were weighed, it would be heauier then the sand of the sea: I am broken with one breaking vpon another. Make me (I pray thee) to consider seriously, that it is euen thou which hast doone all this, that these things come not by chaunce, but by thy prouidence and certaine appointment, that so I may bee dumme and not open my mouth to murmure or repine,

pine. Open mine eyes that I may see mine owne deser-uings, and what cause I haue giuen thee euen to crush me to peeces with thy heauy iudge-ments, yea to cause the pit of thy eternall vengeance to shut her mouth vpon mee. What cause haue I left vnto mee to complaine, when I am lesse then thy smallest mercie, and my sins greater then the grea-test sorrow thou hast laid vpon mee? It is thy loue, O Lord, from whence this proceedeth. In this course, thou doost offer thy self vnto me as to a sonne: thou knowest my corruptions, the rebellion of my heart, the crookednes & vnreformednesse of my nature, thou seest before some great euil that I am like to fall into, if I be left vnto

mine

mine own course: thou findest mee to bee forgetfull of my dutie to thee, cold in prayer, backward and lumpish in holy services, well-neere lulled a sleepe in the common securitie of the times: It is thy wisedom to rouse me vp, and to put thy bonke of affliction into my nostrils, to bring mee backe into that good way from which I am falling. I knowe thou dost therefore chasten me, that I may not be condemned with the world. O teach mee (I pray thee) to learne to iudge my selfe, to search and to trie my waies, to pry into my course by past, that I may finde out those euills which beare in me the greatest sway, and may in some measure vnderstand what it is which thou aymest at

it in afflicting me. And enable me withall to reforme mine errors, to recouer my wandring, and to get a happie victorie ouer my rebellious flesh: that I may be able to say hereafter, It is good for me that I was in trouble, blessed be the time that the Lord afflicted me: and how sweete is the quiet fruite of righteousnesse, which springeth forth from the bitter roote of tribulation?

In the meane space (O Lord) vntill it shall please thee to put an end to my present grieuances, teach me, not to make hasse, or to seeke by vile and vnwarrantable courses to wind my self out of thy hands, but grant that I may tarrie thy leasure with patience, not daring to prescribe vnto thee

what

what to doe. And when this ſtorme is ouer, and the ſorrowe paſt, O keep me from ſecurity, make mee to remember the vowes and promiſes of obedience which I now make vnto thee, prepare me to a freſh triall, that my care may be to be prouided for whatſoeuer thy pleaſure ſhall bee to lay vpon mée. Heare me in this, and in all other my ſuits, for his ſake in whom thou art beſt pleaſed, euen Jeſus Chriſt the righteous. Amen.

A praier in reſpect of ſome loſſe receiued, as of honor, or goods, &c.

O Eternall God, the God of prouidence, the orderer and

and the disposer of all things both in heauen and earth: Be ready (I beseech thée) to heare the prayer of thy distressed seruant. Helpe my weaknesse, I entreat thee, & quicken mée to the performance of this dutie of calling vpon thy Name. I am euen ashamed of my selfe, to see mine owne faintnes, and how soone I am cast downe vpon euerie occasion. O raise me vp (I pray thee) and make mée to lift my heart towards thee, according to whose good pleasure all things come to passe. Is it not thou (O Lord) which hast layde these things vpon me? art not thou he who both giuest and takest at thy will? art not thou the Iudge which makest lowe, and which makest high? Shall I murmure

mure

mine against thee, which hast such an absolute and vncontrolable soueraigntie ouer all that I receiue good at thy hand and not euill: O keepe downe my repining & mutinous and discontented thoughts, allay the height & hautinesse of my spirit, teach me how to be abased & to haue want, make me to see the vanitie of that which I was wont euen to admire, and to set my heart vpon. Let this abridgement be a schoolmaster vnto mee, that I may learne by it to draw mine affections from these fading and transitorie commodities. O Lord, what is honour? Is it not a blast, or as smoak which quicklie vanisheth? What is wealth? is it not lighter then vanitie it self? doth it not tak-

her

her to her wings as an Eagle and flie into the heauen: O knit my hart henceforth vnto thee: O blessed Father, fasten my affections on the things which are aboue, where Christ sitteth at thy right hand: make mee to lay vp treasure in heauen, & to seeke after that kingdome of thine, which cannot be shaken: fraine my heart to the choice of the better part, of which I can neuer bee depriued. Let mee affect the true honour which stands in the faithfull seruice of my Sauiour. Let me labour for that enduring and durable riches, which consists in the knowledge of thee, and in the feeling of thy gracious fauour. Suffer me not (I pray thee) so to limit thy power, as to thinke that thou art

not

not now able to supply mée, sith the meanes which I was wont to enioy, is taken from me: but make mée faithfully to consider, that thy hand is not shortened, but that thou hast enough in store for those that loue thee. Thou art able to giue me a great deale more, and after ỹ hast exercised mee awhile, to blesse my last dayes with more abundance then the first: thou canst make the little meale in the barrell not to waste, and the small quantity of oyle not to diminish: thou canst cause a small thing to be better vnto mee then great riches to the mightie, and a dinner of greene hearbes to be more sauory to me, then a stalled Ore to them. O therefore, I beseech thee restraine my

my desires, make me willing-lie to submit my selfe to thy wisedom: Let thy prouidence and promise be my store-house and the stocke that I relie vnto: let this satisfie mee, that though I lose all that I haue, yet inasmuch as thou hast once loued mee in Christ, I shall neuer lose thy fauour. And let not the beholding of my children and family dishar-ten mee, or make mee to call perils, and to say, Wherwith shall I feede them? How shall I cloath them? O Lord they are better then manie sparrowes, and dearer vnto thee then the lylies of the field: thy promise of mercie is entailed to my posteritie: O let my faith rest vpō this foundation. Prepare mee (I pray thee) to further

further trials, make mercadie by degrees to lose euen my life it selfe, if it may bee for thy glorie. And thus, O Lord, desiring to reckon euen this crosse (though my vnreformed nature doth gaine-saie it) among thy chiefest fauours, I commend my selfe and my poore prayers vnto thee in Christ Iesus thy beloued son, and my beleiued Sauiour. Amen.

A prayer, fitted to the losse of an especiall friend, as a Father or Husband, &c.

O Almightie Lord GOD, whose glorie is aboue the heauens, and which hast thy dwel-

dwelling on high, but yet abaſeſt thy ſelfe to beholde the things in the earth, be pleaſed, euen for thy deareſt Sonnes ſake, to caſt downe thy compaſſionate eye vpon my afflicted and grieued caſe. Comfort (Lord) comfort, I pray thee, thy ſeruants ſoule, ſuffer me not to be ſwallowed vp of diſcouragement. Thou haſt taken from me the very ſtaffe of mine eſtate, one, vpon whom (in the eye of fleſh and bloud) al my comfort did depend: He is now gone the waie of all fleſh, and hath made his bed in the darke: yet thou, O Lord, ſtill liueſt, thou art alwaies the ſame, and thy yeeres ſhall not faile. O raiſe vp, I beſeech thee, my languiſhing and diſcouraged heart, my drouping thoughts:

thoughts: make mee to looke towards thee, from whom alone all comfort cometh. Hast thou done this, and shall I controle it? Is death thy messenger, and shall I murmure at his cõming? Is my dearest friend, whom I loued as mine owne hart gathered vnto thee, his appointed moneths beeing now expired, & shall I lament his happines? Dost thou still hold me with thy hand, & euen compasse mee about with thy gracious prouidence, and shall I distrust? Is thy purpose and promise and power to be my God, the same yet that it was, and shall I bee doubtfull, as though I had made flesh mine arme, or as if thou O all-sufficient God, wert tied vnto outward meanes? Must not

I

I also ere it be long make the graue my house, and lie down with others in the dust: Is there not an assured hope, that all that liue and die in the Lord Iesus shall be ioyned together after death, and at the last date be caught vp in the cloudes to meete the Iudge in the ayre, and after that to bee euer with the Lord? I most earnestly beseech thee therefore, O my most gracious God, to moderate my passionate and vnruly thoughts, to bring my violent affections into a holy compas: Let mee not be sorrowfull like those which haue no hope, make me to reioyce on his behalfe, whose pilgrimage is at end, and whose Christian and holie course doth euen assure mee, that thou hast receiued

him into euerlasting habitations. Teach me to haue a holie and prepared longing for the daie of my dissolution: And grant mée that grace and wisdome, so to loue those whome both Nature and Religion bind me to respect, that I may alwaies conforme and inbimt my affections to thy most wise and soueraign disposings. To bee without apprehension of such losses, I knowe by thy word, that it is impious: to bee extreame without measure in passion, is desperate: Keepe me, I beseech thee, in the mean, that my sorrowes may be tempered with comfort, and my heart may alwaies bee fixed surelie vpon thée: Affoord mée both this and all other needfull fauours, in and for the merits

of

of my alone Sauiour Iesus Christ, Amen.

The Orphanes Lamentation.

THy word (O Lord) which is the word of Truth and cannot lie, hath testified of thee, that thou art The helper of the fatherlesse: Hereby haue I (poore forsaken wretch) taken heart vnto my selfe, to flie vnto thy mercie-seat, and (as it were) into thy lap, freely to poure out my lamentations. Left I am to the mercilesse mercie of this cruell world: and death hauing closed the eyes of my dearest Parents, in whose sight I was

not a little tender, my estate in common vnderstanding is very miserable.

Some there are which will seeme to pittie mee, and who will sprinkle some common words of compassion on mee, but no truth of comfort commeth from them. May, euen those of neerest acquaintance, and who during the life of my Parents, did professe the greatest loue, do now looke strangely on mee, and their behauiour and fashion is, as if they did not knowe me. Most true do I finde ỹ saying of Salomon, that the friends of the rich are manie, and that the poore is hated euen of his owne neighbours, his friends will depart far from him, and though he be instant with words, yet they will

will not regarde him. When in feare of oppreſſion, I flie vnto them which are armed with authoritie to relieue me, though I ſpeake with prayers, they anſwere roughlie, and ſo are their harts ſet vpon bribes, that nothing but a gift in the boſome will perſwade them. Thus is affliction added to my miſerie, but no man careth for my ſorrow. All this is through thy prouidence (O thou which ſitteſt at the ſtern and diſpoſeſt all things): I knowe that out of thy mouth, and from thy decree, proceedes both good and euill. Whither then ſhall I looke, but vnto thee that haſt ſmitten mee? Who can binde vp my wound, but onely thou that makeſt it? I lift vp therefore my heart with mine eyes

and hands, to thee that dwellest in the heauens: As the eyes of seruants looke vnto the hand of their Masters, so shall my eyes wait vpon thee, vntill thou haue mercie vpon mee. I am sure (because thy word hath so assured me) that thou wilt not forsake for-euer, but though thou sende affliction, yet thou wilt haue compassion, according to the multitude of thy mercies: Thou puttest my teares into thy bottell, all my grieuances are noted in thy Register: My soule shall therefore cleaue vnto thee, and vnder the shadowe of thy wings will I reioyce. To thee I do commit my selfe, vppon thee alone do I cast my care, O (I beseech thee) cast not off my soule: Vpon thee

thee haue I beene stayed from the wombe, thou art he which tooke mee out of my mothers bowelles: Whom haue I in heauen but thee? and I haue desired none in earth with thee: Thou shalt be the strength of mine heart, and my portion for euer. I see more and more how good it is for me to draw neere to thee: My friends haue deceiued mee as a brook, and as the rising of ỹ riuers they passe away, but with thee there is no shadow of change. No man did euer trust vppon thee and was deceiued.

Friends may dy, and return to their earth, but thy yeeres endure from generation to generation. Thou giuest to beastes their foode, and to the young rauens that cry: Thou

clothest the grasse of the field, the verie sparrowes are respected by thee. Am not I (O Lord) much better then they? O make mee to depend vpon thy goodnesse, and to knowe that if I seek thee, I shall want nothing that is good: Thy eye is vpon them that feare thee, and vpon them that trust in thy mercy. The hearts of all men are in thy hands, thou madest euen the Egyptians to fauour thy people: and as thou causedst the verie rock to yield water for the thirsty, and the deuourer to affoorde foode for Sampson, so thou canst turne the hearts of those that most neglect mee, and make euen strangers and men vnknowne to become kind vnto mee.

Let

Let it bee my care to serue thee, and to walke before thee in vprightnes, and then I am sure with thee there is enough in store, and thy prouiding can not faile me. Stirre mee vp to seeke thy kingdome, and the righteousnesse thereof, and all things else shall bee supplied to my comfort. Assure my soule that thou art my Father in Iesus Christ, then shall I be sure that thou hauing prouided for mee a better inheritance, wilt not forsake mee for these outward things. Harken (I beseech thee) to these desires of my soule, and breed in mée a stedfast expectation both of these and of all other needfull graces, for the merites of Iesus Christ my Sauiour. Amen.

The Captiues prayer, taken by a forraine Enemie, or otherwise imprisoned for debt, or vpon any like occasion.

OVt of the deepe places doe I call vnto thee (O Lord) let thine eares attend vnto the voice of my prayers. Behold, here I dwell in darknes & in the shadow of death, being bound in misery & pyn, and feeding vpon the bread and water of affliction. Closed I am in prison and cannot get forth. I do know and confesse that thy iudgements are right, and that thou hast afflicted mee iustly. Full idly and vainelie did I spend my precious time in

in the daie of my libertie, walking in the way of mine owne hart, seruing lusts and diuerse pleasures. To bee tyed to the duties of my calling, or otherwise earnestly & busilie to follow any course that might bee for thy glorie, it was a burden & a griefe vnto me. Many other sinnes there are, of which I am guiltie before thee, which haue deserued both this, & a far greater punishment, yea euen to be held vnder darknes in euerlasting chains, and to be plunged with Sathan & his angels, into the lake which burneth w̄ fire & brimston world without end. But (Lord) there is plenty of mercy w̄ thee, & thy compassions faile not, thou art good and gracious, & of great kindnesse vnto all them that call vpon thee.

thee. Giue eare (I beseech thee) to my prayer, & hearken to the voice of my supplication: Let the beames of thy fauour shine into this desolate and comfortlesse place, with which I am enclosed: Refresh and reioice my distressed & grieued soule, for vnto thee doe I lift vp my soule. Looke downe from the height of thy sanctuarie, and heare the mourning of the prisoner. Sanctifie this great crosse vnto me, that it may be a meane to humble me, and to bring mee to a through sight & sense of mine own deseruings: Sweeten it also with the comfortable taste of thy fauor and loue in Christ. And although my bodie be straitned, yet enlarge my spirit, that I may now be more feruent in prayer,

er, more strong in the desire and longing for thy grace then heeretofore. Suffer me not to growe wearie with waiting vpon thee, or with looking or erspecting for thy mercifull goodnesse in my deliuery.

Let me not presume so farre as to take vpō me to prescribe thee how to deale with mee, or when and by what meanes to enlarge mee: But graunt that I may both contentedlie and quetlie tarie thy appointment, assuring my selfe that when thou seest mee to be more fitte for libertie then for restraint, thou wilt bestowe it on mee. In the meane time, proportion (I pray thee) my desires and affections, to my present meanes: As I haue but little, so make me contented

with

with a little: and as my diet is but coorse, my lodging but vneasie, & the ayre not so sweet as I was wont to enioy, so frame my mind and bodie to a patient bearing of all these vnpleasing inconueniences: Make mee often to meditate and think with my selfe, that if such a prison as this, in which a man may finde some intermission of sorrowe, and out of which hee may conceiue hope of deliuerie, be so irksome to mee, then how woefull is that dungeon of hell, whereof the Prince of darknesse is the keeper: and where, as the torment is easelesse, without all intercourse of any refreshing, so it is endlesse, without all possibilitie of getting from it? And then, O Lord, let this meditation

tion worke with mee, both to the humbling of my soule, whose desert it is to bee eternally shut vp in that loathsom pit, and to the inlarging of my thankfulnes vnto thee the God of mercie, who hast sent thy sonne, to free me from that intolerable captiuity. Cause mee withall (I beseech thee) to bee as sensible of my bondage vnder the tyrannie of sin and sathan, as I am of my detainement in this present thraldom, and as desirous to bee drawne out of it into the glorious libertie of thy children, as I now am, to be freed from this imprisonment: and if it shall hereafter bee thy pleasure to restore mée to my desired freedom, O make me euer mindfull of the vowes and promises

of

of good things, with which I am now ready to bind my self vnto thee: that so thy mercie may neuer bee forgotten by mee, but may bee euer fresh in memorie to quicken mee to the diligent and faithful seruice of thee, who art the onely God, in three persons, the Father, the Son, and the holy Ghost, to whome be honour and glorie, might, maiestie and dominion, world without end. Amen.

The slaundred person, laden with vniust reproaches, thus commendeth his case to God.

GReat is my griefe (O Lord) neither is it to me a small

small veration, to see how wicked men haue sharpned their tongues against mee. They doe shoot out bitter wordes like arrowes, and wound me with their multiplied lies, as with a rasour that cutteth deceitfully: and as dead flies do cause to stink and putrefie the oyntment of the Apothecarie, so do they make my good name to become euen vnsauorie amongst men. O how bitter is this vnto me, euen as gall, and how doth my soule euen pine awaie within mee to consider it? Yet (O gracious God) why should my spirit bee so perplexed in mee, hauing such freedome of accesse vnto thy Maiestie? Thou art set in the throne of righteous iudgement, these cloudes and mists of

of soule reproaches, cannot hide the truth of my cause frō thy all-seeing eyes. To thee therfore doe I appeale, and in thee doe I put my trust: iudge thou me according to thy righteousnesse, and according to mine innocency that is in me. I cōfesse (O Lord) that in thy sight I am a most vile, and wretched sinner, and that if I should dispute with thee, I could not aunswere thee one thing of a thousand. Therfore in the case betwixt thee and my soule, I will lay my hand vpon my mouth, and abhor my selfe in dust and ashes.

But as for these mine aduersaries, whose tongues are as the coales of Iuniper, in respect of them, thou knowest mine vprightnesse, and how vntrue

vntrue these things are which they put vpon me. And indæde this witnes of my conscience is my chiefe reioycing, and with it I do secretly solace my selfe against all their most bitter and poisonfull accusations.

This maketh mee to haue boldnesse towarde thee, and with comfort to trust vnder the shadow of thy wings, vntill these afflictions ouer-passe. Send thou from heauen and saue mée from the reproofe of these that would swallow mee vp: Kéepe mee secretly in thy Tabernacle from the strife of tongues.

Furnish mee with patience (I beseech thee) vntill thou pleade my cause and execute iudgement for me. represse my tumultuous and swelling spirits,

rits, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartilie pray to thee, euen for my most vehement accusers. And (O Lord) if they belong to thee, open their eies that they may see their error, touch their hearts, that they may bee sorrie for their bitternesse: Otherwise, if they bee such, whom thou (who vnderstandest all things) dost knowe to bee incurable, represse their rage (I praie thee) let their lying lippes be made dumbe, which cruellie, proudly, and spightfully speake against the righteous. As for mee, vphold me in my integritie, stablish me in euery word and good worke, enable me to such an holy & blamelesse conuersation, that those which reproach

proach mee as an euill doer, may bee either won vnto thee by my good example, or else may be made ashamed when they bee not able to blame my behauior in Christ. Teach mee to remember that this is not the one halfe of that which I must suffer for thy sake, if I will be faithfull, that so I may resolue to sacrifice not my good name onelie, but euen my life it selfe for thy glory.

Thus, O Lord, relying vpon thy promised readinesse to heare the praiers of thy seruaunts, haue I heere poured out my soule before thee, beseeching thee to vouchsafe a gracious audience, both to these and all other my humble sutes, not for mine owne sake, but for thy Sonne and my

my Sauiours sake Christ Iesus, Amen.

The Persecuted for a good & righteous Cause, & brought into hazard, both of his liberty and life, is directed thus.

I See now, O my most gracious God, and in Iesus Christ most kind and loving Father, the truth of that which thou thy selfe hast reuealed in thy blessed word, euen that All that will liue godly in Christ, shall suffer persecution: Thy beloued Sonne told his disciples, ỹ they should haue in the world much trouble, and bee vexed and hated, and continuallie molested for his

his sake. And now (Lord) it is thy good pleasure to call mee vnto this seruice, euen to beare witnesse to thy trueth by my suffering. Much weaknesse I acknowledge, that I finde in my selfe, to stand out in so iust a quarell, much vnworthinesse to bee aduanced to such an honour. Before thée therefore do I cast down my selfe (for from thée is euerie perfect gift) beseeching thee to make thy power apparant in mine infirmitie: and to strengthen mée, poore wretch, that I may therefully take vp my crosse and followe thée.

Breathe into me, by thy spirit, the sauing knowledge of thine vndoubted truth, that I may be firmely setled therein, and fully assured of the good-

nesse

nesse of that cause, which I am called to maintaine.

Out of the mouth of babes thou hast ordained strength, thou canst make euen the vnlearned, and the men without knowledge to speake, to the astonishing and amazement of the mightie: It is thy inspiration ỳ giueth vnderstanding. Endue me with courage, that I may speake of thy testimonies before Kings, and may not be ashamed: Season withall, my zeale & boldnesse, with such meeknesse and reuerence, that there may be in my behauiour no appearance of vaine glory, but that all may see, that it is the honour of thy Name, and the defence of thy truth which I seeke for. Ground me so sure vpon the rock of truth,

shed so abroad thy loue, and the
feeling therof into my inward
parts: giue mee that earnest of
my future inheritance, & that
taste of the powers of ỹ world
to come, that no windes, or
storms, either of plausible per-
swasions, or of hard & cruell vi-
sage, or of variety of torments
set before mee, may be of ante
force & power to remoue mee.

Draw my meditations of-
ten, vnto the Prince of my sal-
uation Iesus Christ, who was
also consecrated through af-
flictions. Enable me to learne
by his example, to endure the
crosse, and to despise the shame
for the ioy which is set before
mee. Let mee neuer forget it,
that if I suffer as a Christian,
I am a partaker of his suffe-
rings, I beare his marke vp-

on mee, and that this light af
fliction which is but for a mo
ment, shall cause vnto mee (it
beeing the way which thou
hast landed out to heauen) a
farre most excellent and an
eternall weight of glory. And
when I feele any cowardlie
feare to surprise me, and my
selfe almost readie to faint in
my mind, then bring it to my
remembrance, that if I deny
thee, thou wilt denie mee also,
if I cast away my confidence,
thou wilt also cast mee off at
the last day. And seeing with
out thee I can doe nothing,
make me earnest in Prayer,
and a continuall petitioner to
thy Maiestie, from thee to be
supplyed with all necessarie
graces, such as thou knowest
to bee fit for my present case.

Take

Take from mee all trusting to mine owne sufficiencie: open mine eyes that I may more and more see mine owne scantnesse, and the weaknesse that is in mee for weighty services: Make me to know that my full dependance vpon thee, shall be my chiefest stay: and that as without thee, I cannot stand, so being vpheld by thee, I shall not miscarry. And if it shall be thy pleasure to deliuer mee from this question which I am now come into, and to restore me to my wōted peace, preserue me, I pray thee, from securitie, stir mee vp to make prouision for some greater storme, remembring still, that without being faithfull and constant vnto death, there is no hope to receiue the crowne

of life. All these mercies, and whatsoeuer else thou knowest to bee needfull, reach out vnto mee, I humbly pray thee, euen by those promises of grace which thou hast made, and offered in the Mediatour of grace and glorie, Iesus Christ, Amen.

Some barren Hannah, or childlesse Elizabeth, desiring to be blessed with fruite of body, prayeth thus.

NEither am I the first (O most mercifull Lord God) whom thou hast thus afflicted, neither am I without examples

amples of holy persons, who haue both sued vnto thee for comfort in such an occasion, and haue beene heard also of thee in that they desired. This is no little ioy vnto my grieued heart: for as I am certified hereby, that I may thus bee chastened, and yet be deare and precious in thy sight: so I doe also from thence conclude, that thou both art able to release me, and wilt likewise, if thou see it in thy wisedom to be conuenient for mee. To thee therefore do I make my moane (O Father of mercies, and God of comfort) be not deafe, I beseech thee, to my prayers. Looke fauourably, and with a compassionate eye vpon the trouble of thy handmaide. It hath hitherto beene thy plea-

sure to shut vp my womb, and to denie mee that comfort by children which thou hast vouchsafed vnto others. Humble me (I pray thee) vnder thy hand, and grant that I may truely, and sincerely, and fælinglie, acknowledge, that though this be no little crosse, yet it is nothing to that which I haue deserued. It is iust, I confesse, with thee, to punish my barrennesse in grace, and my fruitlesnesse in holie things, with this want of outward encrease.

Make mee (O good God) as sensible of my spirituall defects, as I am of these bodilie inflictions. And as it is reported of thee in thy Word, that thou makest the barren woman to dwell with a fami-

lie,

lie, and to be a ioyfull mother of children, so make mee (I humbly craue of thee in Iesus Christ) an example of thy mercie heerein. Let mee be as the fruitefull Vine on the walles of my husbands house, and let (at the least) one Olive plant spring out from mee, to stand about his table. The fruite of the wombe is thy reward, of thee alone doe I desire it, from thy mercie onely doe I exspect it.

And, good Lord, bee pleased so to order and to direct my desire herein, as that I may not in this seeke some outwarde contentment onelie, but that my chiefe respect may be, that by mee, thy Church may be increased, and that out of mee, may procéede such an one by

whom thy glorie may bee furthered, and the honour of thy Name aduaunced amongst men.

Teach me withall, so to referre my desires to thy wisedome, and to submit them to thy gracious disposing, that if it shall seeme good to thee, not to grant this my request, I may not murmure against thee, but may patientlie and quietly beare whatsoeuer either in this, or in any other kind thou shalt lay vpon mee. Let me consider, that though this which I now craue bee a fauour not to bee despised, yet that thou hast in store better blessings for thy seruants, euen spirituall blessings in heauenly things: stirre me vp to seeke these especially, and

with

with Marie, to chuse the better part, which shall neuer be taken from those which once enioy it. And because I haue so great a desire of encrease, let it be my care, both in mine own particular, to vse all good meanes, by which I may encrease in grace, and touching others also to labor ỹ encrease of thy kingdome, by prouoking perswading, and through my good example, winning and drawing them vnto thee. So (Lord) beeing (by reason of this crosse) a woman troubled in spirit, out of the abundance of my cõplaint, I haue poured out my soule before thee, submitting my selfe in all humility to thy appointment, who makest all things to worke together for the good of

those whom thou dost loue in Jesus Christ, to whom be praise both now and euer, Amen.

A Prayer applied to the state of a man inwardly perplexed with the horror of sin, with doubtings of Gods fauor, and with the tentations of Sathan tending to despaire.

O Thou most pittifull God, and to those whom thou louest, in Jesus Christ, most tender Father, neuer did there any poore chased Hart bray after the riuers of water, so as my distressed & amazed Soule panteth after thee. Oh that

I had faith to lay holde vpon that moſt ſweéte promiſe, by which thou calleſt all that are weary and laden to come vnto thee. Faine I would, O Lord, approach into thy gracious preſence, and happie ſeeme I to my ſelfe, if I might taſte though but (as it were) ſome crummes of thy rich mercie. Mee thinketh that all things which I ſée in the world, and which the ſonnes of men doe dote vpon ſo exceedingly, are but dung and droſſe in compariſon of thy fauour: Oh that I might be but one of the loweſt of thy ſaints, or (as it were) a ſeruitour or doore-keeper among thy holy ones. Thus I ſée thy mercie, I admire it, I preferr it in my choice before the greateſt treaſure: but when I would

would apply it to mine owne particular case, Oh what a world of discouragements doe I meete with? My sinnes doe take such hold vpon mee, that I am not able to looke vp: they are so manie, yea, more in number then the haires of my head, that my heart doth euen faile me to consider them.

When I thinke how my soule and spirit is fraughted and defiled euen with whole millions of prophane, hardned, secure, vicious, worldly, and vnsanctified thoughts, how manie offers of grace I haue neglected, how thy forbearance hath been abused by me, how I haue beene a reproach and slaunder to thy Gospell, how dead and lumpish and false hearted I haue bin in thy ser-

seruice, how barren in good workes, and what little proceedings I haue made, going rather backeward then striuing vnto more perfection; how I haue contented my selfe with shewes of godlinesse: when (I say) I think vpon these and other my grosse and palpable enormities, I cannot but vtterlie condemne my selfe, neither can I beleeue that it is possible for so vile a wretch as I, to bee admitted into thy fauour. Sometimes I conceiue some little hope and I seem to my selfe to haue some taste of thy fauour, and some kind of assurance that I am dear vnto thee in thy Son: but suddenlie my comfort vanisheth, my hope is ouerclouded with perplexed doubtings, and I am

well

well neere swallowed vp with meere despaire. Can anie mortall man (thinke I) know the minde of God: or if some holie person may be so farre graced, as to vnderstand Gods purpose touching himselfe: is it possible that so vile a creature as I should come to such a high prerogatiue?

Can the Spirit of the Lord dwell in such a stinking and polluted soule as mine? Will hee vouchsafe to giue mee an assurance of Gods fauour? Or if I might knowe now that I am in the state of grace what assurance can I haue, that I shall so continue, being beset with manie imperfections? Thus, O Lord, mine owne thoughts oppresse mee, and mine owne soule doth plead

the

the case against it selfe: Neither is Sathan, the auncient enemy of thine elect, wanting, to adde affliction to my miserie.

Heeretofore his manner hath beene, to incite and to prouoke mee vnto sinne, by hiding and couering the vglie and most loathsom face therof, and to beare mee in hand, that it was a verie easie thing to repent, and that also thy fauor (O Lord) might bee procured by and by.

Now he enlargeth my euils, and makes my sins to appeare before my conscience in most terrible and hideous shapes: he telleth mee, that my hypocrisie is apparant, that the guile of my heart is written in great letters and cannot bee denied, that

that it is now in vaine for me to sue for grace, there being no hope of mercie left for such offenders: that it is to no purpose for mee to pray: for as I cannot pray as I should, otherwise then in hypocrisie, so neither (if I could pray aright) can there bee any accesse vnto the throne of grace for the requests of such a trespasser.

Notwithstanding (O most gracious God) euen in despite of his suggestions, and amidst all those discouragements which mine owne heart mustereth against mee, I doe heare aduenture my selfe to thy most glorious presence. If I shall find fauour in thine eyes, shew me the light of thy countenaunce and I shall bee safe: If thou say, I haue no delight

in

in thee, behold, here I am, doe to me as seemeth good in thine owne eyes. I knowe what thou hast spoken in thy word, namely: that if I draw neere vnto thee, thou wilt draw neere vnto mee, and that thou wilt fulfill the desires, and accept the vnexpressable groanes and sighings of thy seruants: Truth it is, O Lord, I dare not say that I draw nèer vnto thee as I should, or that my desires are such as they ought to be, or that I groane vnder my sinnes with such an effectuall and pearcing feeling as is fit.

All that I am able to doe, and that in much weakenesse, is to cry faintly vnto thee, Oh drawe mee, and I will runne after thee, make me to desire thy

thy mercie in sinceritie, bruse my heart, that I may yeeld out manie vndissembled sighings after thee. Yet (O Lord) though there bee in mee but such poore beginnings of grace, suffer mee not (I beseech thee) to cast awaie my confidence. I am well assured that thou hast not forgotten thy promise of not breaking the bruised reede, nor putting out the smoaking flax, and of giuing a blessing vnto those which hunger after righteousnes.

Is it possible, O Lord, that thou shouldest leaue off to be gracious, and shut vp thy tender mercies in displeasure? Didst not thou send thy sonne into the world, to die euen for chiefe sinners? Is it not true, that where sin abounds, there

thy

thy grace aboundeth much more: Could I euer so much as trulie desire reconciliation with thee, vnlesse thou didst worke it in mee:

Is not this request, Lord helpe my vnbeleefe, the verie voyce of thy Spirit within me: Could I complaine of the hardnesse of my heart, or sincerely loath mine owne corruptions, as being displeasing to thy Maiestie, if thine owne finger had not effected it: Should I feele such a combat in my soule, and such a tumult within mee, if thou hadst not truly begunne to draw me to thy selfe: Would Sathan so continually molest me, and so eagerly pursue me with varietie of most malitious and sharp assaults, if I were still held cap-

captiue by him at his will:
Raise mee vp therefore (O Lord, I pray thee, refresh my dejected and cast downe soule, perfect the worke of grace which thou hast begun within mee, make mee to heare of ioy and gladnes, that the bones which thou hast broken may reioyce. Thou hast set mee as a marke vnto thy selfe, thou hast written bitter things against me, and made mee to possesse my former iniquities, thou hast hidden thy face from mee, and taken mee for thine enemie: comfort me now according to the dates that thou hast afflicted mee, let mee behold thy face in righteousnes, and restore vnto mee the ioy of thy saluation. Rebuke Sathan, I most humbly beseech thee: though thou

please to buffet mee with his messengers, yet let thy grace be sufficient for me, and make thine owne power in reuiuing mee, perfect and manifest by my weaknes, which of it selfe is ready to bee pressed downe with euerie tentation. Giue mee that holie wisedome, not to beleeue Sathan, no, though hee speake the truth: inasmuch as he is the Father of lies, and neuer speaketh truth but for a wicked purpose. And (O Lord) as thou encreasest my comfort, so withall encrease my care, that I may not fall from perplexitie to securitie, but that I may alwaies keepe my heart with all diligence, procuring my faith, and searching my waies, and exercising my selfe vnto godlinesse.

Make

Make mee a carefull and an vnderstanding hearer of thy word, sith it is the word of life, a quickening word, a word which dooth reioyce the heart: and because except that be my delight, I shall vtterly perish in mine afflictions.

Make mee circumspect to preuent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon me: and graunt that I may studie to preserue the peace of my conscience aboue all things, taking heed of wounding it with presumptuous sinnes. And, O Lord, stablish me with thy free Spirit, that albeit Sathan seek to sift me & to winnow me as Wheate, yet my faith may neuer faile, but may bee as mount Zion which cannot bee re-

remoued, but remaineth for euermore.

Thus, O my gracious God, hauing, through thy mercie, peace in beleeuing, and ioy in thy holy spirit, I shal finish my course in comfort: which I pray thee grant me for his sake who is the prince of peace, euen Iesus Christ, to whome with thee and the holy Ghost, be all honour and glory, now and for euer, Amen.

A Prayer, then needfull, when a man hath som speciall combate with some one or mo speciall sins, against which hee desireth victory.

O Louing Father in Iesus Christ, it hath pleased thee

thee of thine abundant mercie to giue leaue to euerie humbled and distressed sinner, to poure out his soule before thee, and thou hast bound thy selfe by a promise, both to hear and to helpe all those which seeke thee with an vntamed heart: The cõfident assurance hereof hath giuen me courage (albeit most vnworthie) to present my selfe heere before thee, and to conceiue hope that thou wilt not send me emptie away.

Wounded, O Lord, I am with mine owne hainous sins, my vntamed flesh dooth alwaies rebell & lust against my spirit: some good motions and purposes I sometimes haue, but (alas) they are quicklie quenched, and the law of my members so preuaileth, that I cannot

cannot doe the good which I would. I haue in mée (I confesse) the séed of euery sin, & my nature is apt to bee wrought vnto any kind of euill. But (O God) there are some principall corruptions which doe beare in me the greatest sway, and they doe so euen raigne in my mortall bodie, that I am forced to obey them in the lusts thereof: The diuell also is full of most malicious policie, and hee still worketh vpon all aduantages, and out of al things almost taketh occasion to adde fuell to my wicked desires, and by pleasing & delightfull baites to leade them on vnto hellish perfection. The more I striue, the stronger (mee thinketh) these corruptions growe: which maketh mee to feare the vtter

quenching of thy graces, and the grieuing of thy holie Spirit. Hereby my Prayers are interrupted, my meditations perplexed, and robbed of their wonted sweetnes, my hearing and reading of thy word, is made vnprofitable: My faith is encountred with grieuous doubtings, because I cannot feele that strength and power of thy Spirit which I would. O Lord, if thy mercie bee not my stay, I must needes bee ouer-come: whom haue I in Heauen but thee? Whither shall I flie but to thy gracious assistance? I beseech thee, to haue compassion on mee, crucifie and kill these vnruly lusts, abate ỳ strength of these violent and wicked desires: weaken them, I pray thee,

thee, & suffer them not to haue dominion ouer mee. Let thy Spirit guide me, and lead mee into the land of righteousnesse. Or if it bee thy pleasure, O Lord, still to exercise mee, yet leaue mee not destitute of thy grace: but encrease it in mee, that I may growe vnto a larger measure of sanctification: make me hereby the more feruent and frequent in prayer, the more strait to preuent all occasions leading vnto euill, the more ielous ouer my waies, the more humble and vile in mine owne sight: that so euen out of euill there may spring good vnto mee, & that I may see the fulfilling of that holy promise, that all things worke together for the best vnto thy seruants. Heare mee (I intreat

thee) in this, & in all other my requests, for Christ Iesus sake thy best beloued Son, and the onelie Sauiour of thy chosen. Amen.

A Prayer against worldly-mindednesse, distrust of Gods prouidence, and the too close cleauing of the affections vnto earthly things.

MAnifold are the corruptions (O most gracious God) with which my heart is fully fraughted, and sundry are the euilles, which (like streames) doe flowe from this hidden spring into my outward man. Among others, I still see (and blessed be thy name who

who hath made me to see) how my soule is altogether ensnared, & my affections as it were taken captiue with the immoderate loue of earthly things. Oh how am I bewitched with the seeming sweetnes of them, how am I euen with a kind of violence caried away to the setting of my mind and all the powers of it thereupon? when I am to pray, either priuately by my selfe, or with others in common, when I am called to heare thy word, or am otherwise to be busied in any godlie exercise, my hart is rouing, and my affections wandring heere and there, about the matters of the world, so that in these diuine imployments, it seemeth to me that I find no cõtentment: but all the time is too long in my

conceit which is so beslowed. Thus my spirits are quite dulled, & mee thinks I haue no life within mee, when matters of religion, and the things which concerne thy kingdome are in hand. Often haue I heard of thy prouidence, and of the promises which thou hast made, to withholde no good thing from those that feare thee: neither can I denie, but that I my selfe of mine owne particular haue had great experience of thy goodnes: but yet, when I goe about to worke my heart to a dependance thereupon, and to a holy resting and relying vpon thee, oh what stubbornnes doe I meet with, what infidelitie, what woefull distrustfulnesse: What a combate haue I with my tumultuous

tuous thoughts, how doe they reſiſt and gaine-ſay, and euen ſmother and ſtoppe me, euerie motion in mee which tendeth to waiting vpon thee? what feares are by and by raiſed vp, of ſeruice want, what perilles am I taught to caſt, and what plauſible reaſons booth my heart frame, by which to make it ſeeme a vaine and idle, yea and a ridiculous thing vnto me, to truſt to thy prouiding? Thus doe I nothing but euen dote and teare my ſoule, beate my braines, and ſpend my ſpirits, how to get that which I deſire, and how to keepe and preſerue that which I haue gotten. My deare ſleepe, with theſe immoderate cares, is oftentimes taken from mee, and ſo doubtfull am I for the time to

come, that I dare not vse that portion which I haue, for my present comfort. Euen the most behooefull expenses to those of my family, to the poore that dwell about mee, to the maintenance of the Ministry, are a death vnto mee. And albeit thou blessest my basket & my store, and increasest mine estate by continuall adding thereunto, yet still I seeme to heare within, the voice of the horseleaches daughter, Giue Giue, neither can I perswade my insatiable heart to say, It is enough.

Now (Lord) I beseech thee, to be mercifull vnto me in this thing: Heale in mee this dangerous and increasing sicknesse; bridle these vnruly and misguided passions: suppresse these

these tormenting and hart-diuiding cares: dissolue this glue, by which my affections are so close fastned vnto those earthly things. Open mine eyes, that I may plainly see the true nature of those things which I so much desire: how sickle they are and how vncertaine, what hindrances, yea what enemies, to the good and prosperitie of my soule, what colers of zeale, what clogges in the way that leadeth vnto life. Teach mee then to say to myselfe, Oh why doe I weary my self for that, which when I haue I cannot keep, which sooner or later, I am sure, I must forgo: why doe I so loue that, which is so great an aduersarie to my soule, which will choake good thinges in me;

and make it a matter of so much the more difficultie for mee to bee saued? And to the end, the heat of my affections, after this baser trash, may be the sooner & the more throughly allated, make me to feele the sweetnesse of the things which are aboue: enlighten mine vnderstanding, that I may know what thy hope is of thy calling, and what the riches of thy glorious inheritance is in the saints, & what a surpassing, exceeding, eternall weight of glorie it is, which shall bee shewed vnto vs: that the meditation thereof may make all things else become euen as vile as dung before me. Worke my euill and vnbelieuing hart, to a stedfast faith in thy promises, and to a firme perswasi-

on

on of the certaintie of that which thy word hath testified, namely, that if I delight my selfe in thee, I shall be fed assuredly, and thou shalt giue my hearts desire. Oh, why should I doubt of this through vnbeliefe, why should I not bee fully assured, that thou which hast promised art able also to do it: and that as a father hath compassion on his children, euen so hast thou also vpō them that feare thee: Thou tellest their bones, thou numbrest their haires, thou obseruest their groanings, thou puttest their teares into a bottell: though a Mother should forgette the fruite of her wombe, yet thou canst not forsake them. O thou the Father of lights, from whom commeth euerie perfect gift,

gift, make mee to beliene this: so shall my care hereafter, be more for the light of thy countenance, for ioy in the Holy ghost, and for peace in beleeuing, then for any of these sauing commodities: so shall I bee more studious how to growe in grace, then to encrease in wealth, more earnest for spirituall blessings, then for outward things.

O then, I beseech thee, denie me not this request, send mee not away emptie from thy throne of grace: I aske not so importunatly, in any opinion of mine owne deseruing, I renounce my selfe, I flee to thy promises, I looke for nothing but for thy words sake, for thy names sake, for Christ Jesus sake, in whome thy soule is pleased,

pleased. to whom with thee and thine eternall Spirit with the bowing of my hart, I yeeld all honour and glorie, world without end, Amen.

Against Hypocrisie.

I Remember, O Lord, the saying of thy seruant Dauid, touching the blessednesse of that man in whose spirit there is no guile: and that also which thy sonne, my Sauiour spake, that the Hypocrites portion shall be weeping and gnashing of teeth. In due regarde whereof, O most gracious God, being in some measure priuie to my self of mine owne corruption, I am

am become an humble suter to thy Maiestie, vtterly to purge me from the sowre leauen of hypocrisie.

A sinne I find it to be which hangeth fast on, and which cleaueth so close, that it is a matter of no little difficultie to shake it off. When I examine my selfe touching it, I see plainly that I am not able to cleare my selfe thereof before thee. Manie a time haue I in religious seruices, sought more to gaine an opinion of holinesse with men, then to approue the sinceritie of my heart in thy sight: and full often haue I made a shewe of zeale, and feruencie in things that concerne thy worship and glorie, when my soule hath béene euen dead in me, and without all life

of

of affection thereunto: How haue I seemed to others to heare with reuerent attention, and to pray with no small measure of deuotion, when my inward parts haue beene wandring, and my thoughts either wholie straying, or at least farre from all serious thinking vpon the present businesse?

How many duties of godlinesse haue I vndertaken, more with a desire to be seen of men, and to be well esteemed in the world, then for any truth of loue to the things themselues, or for any strength of care to glorifie thee? I am not able (O Lord) to lay open to full the hypocrisie of my heart, and that whole bodie of guile, which lyeth lurking in me.

Euen

Euen now, mee thinketh, I faile, neither is this acknowledgement which I make, so sincere, and so free from fraude as it ought to bee: neither doe I feele my selfe so deepely affected with my present case, as I desire: Loth is my stout hart to yield so much to the accusing and debasing of it selfe: faine would it shift off euen this vndeniable imputation which I put vpon it. What hope then haue I, (O thou the Father of all mercies) but in thee?

This taste of thy goodnesse, who hast not giuen me ouer to mine owne hypocrisie, but hast made mee both to see it, and in some little measure also to lament it, hath emboldened mee to cast my

my selfe downe heere before thee.

Let it bee thy pleasure, I beseech thee, to create in mee a new & an vpright spirit, pluck vp euen all the verie smallest sprigs of this poisoned roote of secret hypocrisie: Make me to become a true Israelite, a perfit Nathanael. Thou art the God of truth, thou takest no delight in lying: O stirre vp in mee an vnfeined detestation of all doubling, and an earnest loue of inward sincerity.

Let mee neuer forget, how impossible it is, to blind thine eyes with outward shewes, or to delude thee with faire pretences: thou seest not as man seeth, for man looketh on the outward appearance, but thou beholdest the heart. Suffer me not

not to content my selfe with a profession of godlinesse, and to neglect the power thereof, or to be like a whited tombe, which appeareth beautifull outward, but within is full of all filthinesse: but circumcise my heart (I pray thee) and renue it by thy purging Spirit, that what good thing soeuer I make shewe of, the same my soule within may loue vnfainedly: and that in all exercises of pietie, I may not onely draw neere vnto thee, with my lips and eares, and outward man; but aboue all, with all the strength & power of my mind, desiring more to approue the singlenes and sinceritie of my heart vnto thee who seest in secret, then to purchase an opinion with men, who can see but

but the out side alone, and may some be deceiued with the wes. This inward truth vouchsafe vnto me (O holie Father) not for my owne sake, but for his sake, who both is Truth, and came also into the world to beare witnesse to the Truth, euen Iesus Christ, thy Son and my gracious Sauiour, Amen.

Against backsliding in Religion, and for increase of faith.

O Eternall & almightie God, thou hast in thy word commaunded, that wee should take heed of falling frō thy

thy grace, and thou hast there testified also, that the end of those which goe backe from their stedfastnesse, after they haue once knowne and professed the way of righteousnesse, will be exceeding fearfull.

Be mercifull therefore vnto mee (O Lord) I most humbly pray thee, concerning this. I finde in my selfe great weaknesse, no power haue I of my selfe to persist in goodnesse: Many meanes also doe these euill dates affoorde, by which to draw mee backward: corruption in opinion, wickednesse of example, all manner of reproach and scorne cast vpon sincerity, subtile perswasions of politique and carnall friends.

By these and the like, mee thinks

thinkes I feele in my selfe a great slaking & an abatement of that zeale and care which I was wont to haue. I begin to wauer in my iudgement, and to grow doubtfull euen of those things which I sometimes embraced with fulnesse of perswasion: The exercises of godlinesse, hearing, praying, receiuing, meditation, conference, are not so sweet vnto mee as they haue been. A strange kinde of dulnesse creepeth vpon me, and I haue no such life and spirit in matters of Religion, as formerly I haue had: and to what a woefull passe these things may come, though I haue much hope when I thinke vpon thy mercie, yet well may I feare when I looke into my selfe.

Great

Great is thy goodneſſe euen in this I acknowledge, that thou makeſt my heart within mee to ſmite mee for theſe things, and doeſt not ſuffer me to runne without ſtay, into that helliſh down-fall, in which I ſhould bee ſoone plunged, if thou ſhouldeſt once forſake mee. Goe on, I beſeech thee, in thy goodneſſe towards mee. Quicken vp my dull heart, enlime my too much decaying and deaded affections, reenkindle thoſe ſparkes, which are euen vpon quenching, and like vtterly to goe out, vnleſſe it ſhall pleaſe thee to renuue them. Settle my iudgement, ſtabliſh my thoughts, make firme my conſcience: Enable mee more and more to ſee the truth in matters of religion,

gion, and to discerne things that differ, giue mee an exercised wit, to knowe both good and euill.

And together with an increase of knowledge, giue mee also an increase of zeale, that I may growe in grace, and thriue in godlinesse, and goe from strength to strength, vntill I come to that measure to which thou hast appointed me to come in Christ Iesus.

Let mee not in these halting and decaying times, bee caried away with euerie winde of doctrine, through the craftinesse of those which lie in wait to deceiue. Suffer neither the cares of the worlde to choake thy graces in mee, nor vaine pleasures to insnare mee, nor euill

euill examples to mislead me, nor plausible perswasions to enchaunt mee, nor the contempt of the times to discourage me, nor mine own slothfull and sluggish nature to make mee growe wearie of well-dooing: but cause me so to be in loue with heauenlie things, that I may neuer satisfie my selfe with any measure either of knowledge or of practice, but may rather still be ashamed of my selfe that I make no better proceedings, and so may euer aim and striue vnto more perfection.

To this end beget in mee a holie care of vsing all good meanes, by which to be stablished in iudgement, and more and more enkindled in affection: such as are the hearing and rea-

reading of thy blessed Word, earnest praying, intentiue and busie meditation, carefull watching ouer mine owne soule, marking and obseruing those who walke as becommeth the Gospell, following their faith, and imitating their holy and gracious conuersation.

And when I looke vpon worldlie men, such as minde onelie earthlie things, and beholde how they trauaile to encrease in wealth, and to adde more and more to their outward state: and vpon godlesse persons, and see how they fall away more and more, waxing worse and worse, adding drunkennesse vnto thirst, let euen this bee a spurre vnto mee, to egge me onward in the waies of godlines, that I may thinke

it a shame for me, that carnall men should bee more in loue with the world, then I with heauen, & prophane ones more eager in the seruice of the diuell, then I in the aduancing and promoting of thy glorie. As thy promises O Lord haue encouraged mee thus to pray, so let it be thy gracious pleasure to accept my sute, so shall my soule praise thee, and my tongue exalt thy Name with ioyfull lippes, and that in Iesus Christ, thy sonne and my Sauiour, Amen.

Against hardnesse of hart.

When I recount with my selfe (O God of all

all grace) the sundry punish-
ments wherewith thou hast in
thy most blessed Word, threa-
tened to afflict the children of
disobedience: among them all
a hardned heart, a seared con-
science, seemeth vnto mee the
most woefull. Surely, not all
the plagues of Egypt, nor all
the botches of Iob, are worthy
therewith to be cõpared. Who
can tremble at thy iudgemẽts,
or value thy mercies, who is
able to profit by the vse of thy
Word, or to reap ante benefit
by the exercises of thy seruice,
if this fearefull crust be grown
vpon his secret parts? Take
away from a man, a tender &
an apprehensiue soule, a soft
and a yeelding heart, wherin is
bee better then the Horse or the
Mule which haue no vnder-

ſtanding? Lamentable therefore is the ſtate of theſe euill times, and miſerable the condition of ỹ greateſt part nowadaies, ouer whom this dreadful ſickneſſe hath ſpread it ſelfe ſo vniuerſally: and wretched, O Lord, ſhould I become, if thou ſhouldeſt leaue mee to my ſelfe, and giue mee ouer to this raging euill. Weake I am in mine owne nature, and cannot withſtand it: nay, my hart is in it ſelfe prone vnto it, and many, no ſmall touches of it, haue I often felt, and perceiued in mine owne ſoule: ſo that I cannot but euen quake to thinke what a miſerie it were, if thou ſhouldeſt (as thou iuſtly mighteſt) ſuffer theſe beginnings of ſpirituall ſenſeleſneſſe to encreaſe, and

this

this curse of inward hardnes in the extreamitie thereof to haue dominion ouer mée. To thee therefore, O heauenly father, who onely dost knowe, and who alone canst supplie thy childrens wants, doe I lift vp my soule, to thee in this needfull time doe I make my prayer. Thou art my strong rock, to whom I may in Christ Jesus boldly resort, heare the voice of my petition, and bee not deafe towards me: Preserue mee by thy mighty power, as from all euils, so from this especially: put into my bowels, a fleshie and melting heart, giue mée a tender and a feeling Spirit. When I heare of the power of thy wrath, let it strike an awe into me: when thy great mercies, and the ful-

nesse of thy grace are made mention of, stirre me vp to affect them, to hunger after them & euen to long to enioy them: When I commit any sinne against thee, though it bee neuer so small, let my conscience smite mee, let it be a cause of sorrowe and griefe vnto mee: when I consider and behold the sins of the times, and see what swarms of people will needes be damned, O let it make my soule to weepe in secret, and my spirit within mee to be full of heauinesse.

When thy Word is preached, make it vnto me a word of power, that I may feele how it entreth through, euen to the dividing of the ioynts and the marrowe, and how it is a discerner of the thoughts

and

and intents of the heart: and that so I may receiue it with all reuerence, and with meeknesse, and may perceiue my naturall stubbornnesse to bee more and more beaten downe and subdued by it. Suffer mee not slightly to passe ouer anie euidences either of thy iustice or of thy grace, but grant mee to endeuour to make vnto my selfe a holy vse of euery accident. Let mee neuer stoppe my eares to the words of holy aduise, nor harden my neck when I am reproued: rather let me desire to be admonished, knowing that if the righteous smite, it shall be a benefit vnto mee: make me to feare, to resist euen the beginnings of sin, remembring how suddenly a hardned

heart will creepe vpon mee, if I will bee wilfully giuen vnto.

Giue me small taste of grace, cause me to make much of it, & to labor to increase it: let me euer feare my selfe, least I should be hardned through the deceitfulnes of sin. & still pray vnto thee, to bee shielded and preserued from it. There is no so great an enemie to the soule as is securitie, neither is a reprobate sense at anie time so neer, as when it is least suspected, or least thought on: Oh then, I beseech thee, remoone farre away from mee this spirit of neglect, and grant that I may stand vpon a continuall watch, for the preuenting of this pleasing but yet killing misery: and make mee

to

to grow more and more in the feeling and bewailing of mine owne corruptions, and in the desire and taste and apprehension of thy heauenlie mercies: and that in and for Christ Iesus sake, whose blood is the alone purger of ỹ conscience, and the principall softener of the hart: to whom, O thou my soule, doe thou striue with thy selfe to giue praise and glorie, now and for euer, Amen.

Against vncleane lusts, and for the suppressing of all vicious and vnchaste affections.

MOst true, O Lord, doe I finde that by continu-

all experience, which thy word hath said, namely, that The heart of man is wicked aboue all things, and that the imaginations therof are onely euil out of it do proceede many defilements of outward man. This haue I felt, and doe yet feele in many particulars, euen now the Lawe in my members, rebelling against the lawe of my minde, leadeth me captiue vnto the law of sin, so that I am both hindred from the good which I affect, and drawne euen headlong into that euill which I most abhor. Neither haue I in any one thing more cause to acknowledge and to complain of this, then in those inordinate and vnruly motions, which are directlie contrarie to that holi-

nesse

ne∫∫e and honour in which eue-
ry one of vs is bound by thy
∫acred word to poſſeſſe his ve∫-
∫ell. The luſts of concupi-
ſcence, are exceeding violent, &
doe euen conſume and waſte
within mee (like ſome raging
fire) all religious and holy mo-
tions.

Much adoe haue I to tem-
per my ſelfe from actuall fil-
thineſſe: many a time, hath the
diuell, who knowes by my weak-
nes, and lyeth in waite to de-
uour, much endangered mee:
nay, O my moſt gracious
God, had it not beene for thy
reſtraining hand, doubtleſſe
this ſinne, euen in the extrea-
mitie thereof, had long ſince
preuailed ouer mee. It is thy
great mercie, which hath
ſtopped me, when I haue beene
almoſt

almost foiled in the combate, with this loathsome sin: And great cause I yet haue, to be iealous of my selfe, perceiuing such an armie, and euen a verie legion of vncleane desires, to fight against my soule. But, in thee is my hope, O thou most holy Lord, to thee doe I crie, and from thee doe I expect reliefe in this great necessitie.

Mortifie my flesh (I humbly pray thee) by thy mightie Spirit, crucifie my lusts, suppresse my boiling and brutish motions, slake and quench in mee this vnlawfull heate, sanctifie mee throughout, that my whole spirit, and soule, and bodie may be kept blamelesse to the end. Plant in mee a deepe detestation of this abhomina-

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ble cuill: let mee euer remember that thou seest in secret, and that all things, though neuer so closely caried before men, are naked in thy sight, and that (according to thy Word) whoremongers and adulterers thou wilt surely iudge, and for such things make the fulnesse of thy wrath to breake forth vpon the children of disobedience.

And whereas, O Lord, I haue sometimes in my priuate thoughts emboldened my selfe to this sin, in a hope of libertie and opportunitie for repentance after it, restraine in me this intollerable presumption, and cause me to know that the sinne of whoredome hath this speciall effect, euen to take away the heart, & to lead a man on

on who is once ensnared, like an oxe that goeth to the slaughter, and as a foole to the stocks for correction, without anie knowledge or thought that he is in danger. Make mee also carefull, diligent, and constant in the vse of al good meanes, for the preventing of this inticing wickednesse: let mee be industrious and painful in the place and calling wherein thou hast set mee, idlenesse being such a breeder of vncleannesse.

Teach mee to make a covenant with my eyes, that lust may not creep in by those windowes into my inner man: to be gracious in my speech, forbearing all filthie and wanton talke, sober in my attire, moderate in my diet, carefull to cut off all superfluous pamperings

perings of the flesh, choise of my companie, watchfull ouer mine owne heart, taking heed of cherishing or entertaining the smallest motion, mindfull of my profession, and of him to whom I am coupled by faith, remembring what an indignitie it shall be to take the member of Christ, and to make it the member of an harlot.

Giue me a reuerent respect, and a sober vse of the honourable estate of marriage, which thou hast ordained as a remedie against this shamelesse iniquitie. And aboue all, let my soule neuer cease to cry vnto thee, who art readie to be found, and who neuer denyest the suites of those, who present their prayers vnto thee, in the mediation of that vndefiled

and spotlesse Lamb Christ Iesus to whom with thee and thy all-sanctifying Spirit be glory and praise throughout all generations, for euer, Amen.

Against maliciousnesse, hardnesse to be reconciled, and desire of reuenge.

O Almightie Lorde God, when I looke into thy Word, I therin do plainly see it to be thy will, that in as much as lieth in vs, we should haue peace with all men, and that vnitie should bee so deere vnto vs, and so precious in our eyes, that wee ought to seeke it and

to ensue it, and euen to vnder-go some hard conditions to ob-tain it: but when I return backe to the view and beholding of mine owne hart, I find there an absolute and a very stiffe resi-stance hereunto, I cannot per-swade my selfe to passe by of-fences, or to breake off strife, or to be pacified towards those from whom I haue receiued wrong. The hope of reuenge is euen sweet vnto me, & it see-meth to me, that I could be cō-tent to be at any charge, or to endure any paines for ỹ wre-aking of my displeasure vpon my aduersaries. My very sleep departeth from me, and I for-get euen my profit and ease, while I am casting and study-ing with my selfe, how to re-uenge. The offers of peace are loth-

lothsome vnto mee, neither am I well pleased when I am perswaded and moued to desist.

Truth it is (O Lord) that I cannot iustifie this my implacable, and reuengefull disposition: albeit it is sometimes pleasing to mee, so that I take thought, and plot how to accomplish it, yet when I call my selfe to account, I cannot approue it. Thus I am much distracted: religion vrgeth mee to suppresse it, corruption eggeth mee forward to aduance it. So often as I thinke vpon thy reuealed will, I feele my selfe bound to reforme it: but when I again cõsult with flesh and blood, mee thinketh I see many reasons to maintaine it. One while I thinke, Oh how shall I answere the Lord, if

if I doe not forgiue? Another while againe, I imagine, How shall I liue among men, if I shewe my selfe so easie to put vp wrongs? Let not the Sun goe downe vpon thy wrath, saith the Spirit: Suffer not thy selfe to bee abused, saith the flesh. Forgiue, and thou shalt be forgiuen, saith ỳ Lord: Beare one wrong, and be sure of many, saith the world: Whither now shall I turne mée, beeing thus tossed vpon the waues of such contradicting thoughts? where shold I hope to finde succour, but with thee (O Lord) who art the God of peace, and whose spirit is the spirit of peace? Doe thou, I beseech thee, determine this combate, giue victorie to thy truth: and let the loue of peace

be

be strong, and preuaile against the desire of contention. Let mee euer loke more what thou commaundest, then what my owne corrupted hart affecteth: what my owne offences are against thee, then what the trespasses of others are against my selfe: what shall be acceptable in thy sight, then what shall vphold my supposed credit before men. Enable me to a serious meditation of the freedome of thy great loue in Christ. We, O Lord, had offended thy Maiestie, & thou mightest haue gotten glorie to thy selfe by our eternall condemnation: yet it pleased thee to offer thy grace vnto vs, and euen to seeke vs, and to beseech vs by thy Ministers to be reconciled, and to tary and wait

for

for our repentance, & to beare with our stubbornnes, though we haue often euen with scorn reiected thy kindnes.

Who am I then (O most gracious God) that I should bee so stiffe towards men, hauing found in thee towardes mine owne soule, such an vnspeakable readines to forgiue? What be all the iniuries that man can do to me, in respect of one of my smallest sinnes against thy Maiestie? Or, how can I come vnto thee with a hope of mercy, to mine owne soule, when I find such an implacable disposition in me, towards my brother?

Oh then, I beseech thee, abate in mee these swelling spirits, represse these motions and inclinations tending to reuenge,

uenge, stay me from encroaching vpon thy office, to whom onely vengeance doth belong. Giue me a calme, a curteous, and a gentle hart. Let the same minde be in me, which was in Christ, who when hee was reuiled, reuiled not againe, but prayed for his Persecuters, and laid downe his life for his enemies: so teach me, I pray thee, to beware of rendring euill for euill: make me rather to seeke how to ouercome euill with goodnesse, knowing and perswading my selfe, that howsoeuer the world may thinke it basenes or simplicitie in mee, to be thus easie to forgiue, & patient to endure, yet it shall be a pledge to my soule, that my sinnes are pardoned with thee, and that I am made

like

like to the image of Christ.

And among other things, neuer let me forget, how odious all my prayers and deuotions, of what kinde soeuer, will be in thy sight, so long as my hart is full of vnreconciled thoughts against my neighbour: that so, euen in loue to my selfe, and in desire of my owne good, I may put on the bowels of mercie, chusing rather to be a loser heere among men, then to make my praiers lothsome vnto thee.

Looke (O Lord) vpon the prayer of my lips, and fulfill, I beseech thee, the desire of my soule both in this, and in all other needfull things, euen for his sake who gaue himselfe to be the propitiation for our sins, and to make peace betwixt thee

and our soules, Jesus Christ thy Sonne, and my Sauiour, Amen.

Against Pride, and the affectation of excesse and nouelties in Apparell.

INfinite, O Lord, are the beguiling intilements of this excessiue age, and many be the bewitchings of these wanton times. Diuerse things are there very effectuall and powerable to corrupt: but hard is it to find who to followe, or in whose steps to tread, for ones better furtherance vnto godlinesse. Among other the far-spreading euill of

of these sinfull dates, oh how intolerable is the pride and vanity of all estates? How excessiue and how toyish are the habit and the apparell of the greatest part? Who keepeth himselfe within the lists of his abilitie, or within the limits of his calling? How are our men, as it were transformed into women, by their lasciuious and effeminate attire? & how bee our women quite degenerate from their sexe, and from the modestie thereof, by their mannish complements? This thou seest, O Lord, and forbearest, not because thou art slacke, but because thou art patient.

Doubtlesse, thy soule shall in time be auenged on this sin, and thou wilt punish it, euen as

of olde, thou didst the pride of Sodom, and the hautines and vanitie of Ierusalem. How much then the more wofull is my case, and the more abhominable my sinne, who knowing the lothsomnesse of this foule disease, doe yet ioyne with the times therein, and runne into the same excesse that others doe?

O Lord, how apt am I to fashion my selfe to the common course? how easily am I ouercaried with this humour of new-fangledne? how much haue I walked vpon the superfluous decking of this earthly tabernacle, by which the bowels of many of thy more distressed Saints might haue beene greatly comforted?

How manie good howres haue

haue I spent in trimming this outwarde sheath, which might haue beene much better bestowed vpon the adorning and beautifying of my soule: How often haue I beene more busied how to set out my selfe before men, then how to become gracious before thee: O Lord, if thou shouldest be straight to mark, & to punish these things, what am I that I should endure it?

Blessed bee thy Name, who hast dealt thus mercifully with mee, as not to giue mee ouer to this vanitie, or to leaue mee to the practice of it without remorse. I beseech thee humble me with beholding it, make my hart to mourn within mee, that being a professor of godlinesse, I should yet liue

& take delight in such a grosse enormitie: Make mee to vow against it, and to cast it from me euen with indignation, as a menstruous cloth: stirre me vp, more to seeke the decking of my inner man with grace, then the prancking of my bodie with gay attire: encline my heart to looke rather after the robe of righteousnesse, then the garments of excesse: for the cloake of zeale, the girdle of veritie, the shoes of the preparatiõ of the gospel of peace, and that holy instruction which shall be a comely ornament to my head, and a chaine to my necke, then these painted trinkets, which shall perish with their vse, and are nothing but the badges of pride, the baits of lusts, and the cherishers of idlenesse.

nesse. Make me to remember, that the shame of sin, did first beget the necessity of cloathes, and that therefore apparell should rather bee a matter of humiliation, then an occasion of pride.

Draw my eies from looking vpon my selfe, to the serious beholding of others wants, & let it be my practice to cloath the naked, and to giue their loynes occasion to bleſſe mée, because they haue béene warmed by my charitie.

Let me euer, not cast mine eye vpon the generall fashion of the times, but vpon those which are of the most religious and sober cariage, following their grauitie, and framing my selfe to their example.

Cause mee to thinke often vpon my naked entry into the world, and my naked departure out of the world, vpon my lying downe in the graue, and my making my bedde in the darke, vpon my naked standing before the tribunall seate of Christ, that so my mind may more and more bee estranged from these outwarde garnishings, and may chiefly seeke for that white raiment, the innocencie of thy Son, by which the filthie nakednesse of my soule may be couered, and I presented without spot before thee.

Oh lift vp my soule to affect this happines, and that for his only sake, who beeing ỹ brightnes of thy glory, was yet pleased to become without beauty,

and

and to hang naked on the crosse, to the end that he might hide our sinnes from thy sight, euen Iesus Christ, Amen.

A Prayer of humiliation & sorrow, after some special sin committed.

(*.*)

O My God, I am ashamed & confounded to lift vp mine eyes vnto thee: mine iniquities are increased ouer my head, & my trespasses are growne vp vnto the heauen. I must nedes wonder at thy great forbearance, that I am not euen swallowed vppe, or swept away with some extra-

ordinarie iudgement.

And now, O Lord, especially, hauing so grosly sinned against thee, and done so great an euill in thy sight: How haue I (vile wretch that I am) wounded mine owne conscience? How haue I laide my selfe open to the malice and mischiefe of the diuell? What a disgrace and slaunder haue I brought vpō my profession? What an offence and scandall haue I giuen vnto others? What a toy will this be to the wicked, that they haue now by mee gotten something to speak euill of? But (aboue all O Lord) how haue I dishonoured thee, whose fauours haue been so many, and so continuall towards me? I know not with what names and

tearmes

tearmes to set out my sinne, sufficient to expresse the haynous and hideous nature therof. When I thinke vpon thy patience, vpon the meanes of grace which thou hast affoorded me, vpon the light of knowledge which thou hast giuen me, vpon the good motions (as it were so many gracious aduertisements) which thou hast from time to time, stirred vp in mee, vpon the profession which I make, vpon the sundry promises and vows of better obedience with which I haue tyed my selfe vnto thy Maiestie, vpon the diuerse admonitions which (by thy prouidence I knowe) haue beene vsed to mee by thy seruants, purposely to prevent and to stop this euill in mee: me thin-

beth I may call it rebellion (which is as the sinne of witchcraft) or presumption in the highest degree. And yet (O Lord) I feele such a benummednesse to creepe vpon mee, such a hardned crust to growe vpon my secret parts, that albeit I see my sinne, and know it to be exceeding great, neuertheless, I cannot so bemone it, so lament it, so grieue for it, so detest and abhorre it as I should.

Smite (O gracious God) smite, I beseech thee, my flinty heart, make it euen to melt within me, at the sight of mine owne transgressions: Settle in it that godly sorrowe, which causeth repentance vnto saluation: Humble my soule vnder thy mightie hand, and

ſuffer mee not to freeze in the dregges of mine owne corruptions.

Make mine head full of water, and mine eies a fountaine of teares, which may runne downe like a riuer, day and night: Oh let me take no reſt, nor ſuffer the apple of mine eie to ceaſe: cauſe me to poure out my heart like water before thy face, that I may by all meanes teſtifie the vnfained griefe of my ſoule, that I haue ſo diſpleaſed thee. And grant (O Lord) that I may not ſorrowe ſo much becauſe of hell and condemnation which I haue made to be due vnto me: but that my chiefe veration may be to thinke how I haue abuſed thy mercy, and requited thy exceeding loue with ſo foul

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a trespasse.

Withall (O most gracious Father) seeing there is mercie with thee, and that thou hast no desire that the wicked should die, giue me leaue to become a suter vnto thy grace, not in mine owne name (for what am I that I should presse into thy presence?) but in the name of thy dearest sonne, the alone Mediatour, and the onely Peace-maker of his chosen. I most humbly beseech thee for his sake to haue mercy on me: O Lord, a plaister of his blood shall bee a most soueraigne medicine, to cure my running and rotten and festered sore. His stripes and wounds are of an healing nature: no sope nor nitre of mine own tempering can purge away my filthinesse:

thineſſe: onely his bloud hath that ſcouring force, that it can make ſcarlet and crimſon ſin as white as wooll. O then, I pray thee, waſh mee throughly from mine iniquity, and according to the multitude of thy compaſſions, cleanſe me from my ſinne.

Turne thy face from mée, and from my hatefull and enormous courſe, and look vpon the perfect and vnſpotted righteouſneſſe of thy Son. Supply my emptineſſe out of his infinite fulnes, the depth whereof cannot be fadomed, nor the ſtore thereof conſumed. Couer my vncleannes with the robe of his holineſſe, euen with the garment of ſaluation, with which thou deckeſt and tireſt thine Elect. And albeit I am

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of all others which either haue beene, are, or shall be, the most vnworthie: yet vouchsafe to certifie my soule of thy grace and fauour: by the secret teaching of thy holy Spirit, make me to feele inwardly the ioy of thy saluation, restore to mee that sweet taste of thy loue, which I was wont to haue, and which I now haue robbed my selfe of, by this my disobedience towards thee.

Let the apprehension of my sinne be tempred with a comfortable application of thy mercy, that I may holde an euen course betwixt feareleſſe security and faithleſſe despaire: beholding at once, both my vileneſſe to humble mee, and the riches of thy grace to reuiue mee.

And,

And, as an euidence of thy loue in t his behalfe, strengthen mee by thy grace to the making of the best vse of mine owne corruptions. Grant that the thought of them may kill in mee all pride of heart, and may make mee to abase my selfe, and to become euen vile in my owne sight. Grant mee to be hereupon the more watchfull ouer my course, the more diligent to auoide all inducements, and inticements vnto these or the like euils, the more apt to bee taught, the more willing to be admonished, the more forward to beg thy assistance, and the more charitably compassionate towards others, rather pitying and bemoaning and praying for, then censuring their infirmities.

mities.

And, Lord, suffer me not, I beseech thee, to satisfie my selfe with this, that I haue once made some shew of humiliation & sorrowe for my falles: but graunt, I may increase in the performance of these duties, and may euerie daie renue & enlarge my repentance for particular slips, growing still into a deeper detestation of my sins, and desiring with more and more earnestnes, and striuing, to be renewed in ỹ spirit of my minde: that so beeing cleansed from all filthines both of the flesh and spirit, I may grow vp vnto full holinesse in thy feare, through Christ Iesus. In whose name onely I commend vnto thee my requests, and for whose sake thou hast

hast promised to deny nothing to thy seruants. So be it.

A praier in respect of death needful at all times, but especially in sickues.

O God, the God of the spirits of all flesh, and which hast the keies of hell and of death: thou hast prepared them both, and thou rulest them both at thine owne pleasure: I beseech thee be mercifull to a poore trembling and weake hearted sinner, and vouchsafe to preserue mee from the horrour and extreamitie of dread, into which I am euen now readie to fall.

When

When I consider (O Lord) how that I dwell in a house of clay, my foundation beeing in the dust, and that I must ere long make my bed in the darke, saying to corruption, Thou art my Father, and to the worme, Thou art my Mother, and my sister: O how my belly trembleth, and what a kinde of rottennesse commeth into my bones? my spirit seeming to faile mee, and my heart within mee beeing filled with dismaiednesse. Especially, when I thinke vpon the iudgement that commeth after it, & the straitnesse of that account which I am instantlie to be called to, and vpon those euerlasting chaines vnder darknesse, in which the wicked are reserued vnto the last sessions,

ons, I am then so euen ouer-whelmed with amazednesse, that I seeme to my selfe for the present, not to know where to find any true refreshing. I am told by thy blessed and not-deceiuing word, that the sting of death is mine owne sinne, and with it I daily feele my selfe geared and galled and wounded so exceedinglie, that (mee thinketh) to mee (poore wretch) there can be no hope of recouerie, but death must needes bee as a passage to leade me into the bottomlesse prison of hell.

Raise vp (O Lord, I beseech thee) these my sadde vnquiet thoughts, teach me how to ouercom these discouraging and killing perplexities, that death may not bee vnto mee as

as a king of feare: nor I, as one of the wicked, whose hope doth perish with their breath, and the candle of whose comfort is put out, when thou art pleased to take away their Soule. Reuiue my memory, that I may cal to mind, & comfortably ponder those things which thy sacred Word hath taught mee: namely, how the nature of death is cleane altered to thy seruants, the sting is plucked out, and it selfe is swallowed vp in victory. To them the comming thereof shall bee a time of discharge, they shall by it bee freed from sicknesses of bodie, from anguishes of spirit, from all possibilitie of sinning against their GOD, from the tedious and discontenting society of the vngodly: their

their flesh shall rest in hope, their graues shall be vnto them as beddes of ease, being sweetned and seasoned by the buriall of their Sauiour: the Angels shall giue attendance vpon their soules, to conuey them into Abrahams bosome, to the fellowship of beléeuers, to the spirits of iust and perfit men: so shall they bee with Christ: which is best of all.

This (O Lord) is the happinesse which commeth by death vnto thy chosen: Oh what are all the most tormenting sicknesses, the bitter pangs & sorrowes of the graue, vnto such a glorious exchange? Who would feare corruption, for a neuer fading crowne of righteousnesse? What is a momentany yéelding of the body

to

to consumption in the dust, in comparison of the euerlasting preseruation of the soule, with assurance also, that in the time appointed, these vile bodies shall by the mighty working of thy beloued Son, be fashioned like vnto his owne glorious bodie, and so both bodies and soules be for euer with him in his kingdome.

Teach me, O Lord, effectually to apply these things to mine owne comfort: that so this timorousnesse proceeding from the guilt of sinne, may bee turned into a chéerefull expectation, and euen a longing for the daie of my dissolution.

And, lest I should beguile my owne Soule, in laying claime to that spirituall refre-

shing

thing which belongs not to me, make me to labour for those assured euidences and vndeceiuing fore-runners of a happie departure.

I knowe, O Lord, that if I liue heere without conscience, I shall surelie die without comfort. Holinesse heere, is the waie and path to future happinesse. I must seeke to glorifie thee, if I desire to be glorified with thee. I must fight the good fight against Satham, against the world, against mine owne corruption, I must faithfully fulfill my course, and performe the seruice to which thou hast appointed me, I must know thy truth, and keepe the faith in soundnes and sinceritie to the end: otherwise it will be in vaine

vaine to erspect a crowne of righteousnesse.

I must come to the first resurrection, or else I shall neuer escape the second death. Grant mee therefore grace (I humbly pray thee) to serue thee in holinesse and righteousnes all my dayes, and to endeuour alwayes to haue a cleare conscience towards thee, and towards all men: Kill my corruption in mee, that I may be euen dead to sin, but aliue to thee in Iesus Christ.

And because if I liue after ẏ flesh, taking thought for it to fulfill it, I shall die: therefore, I beseech thee, to mortifie the deedes of the body by thy spirit, that so I may haue my fruite in holinesse, and my end eternall life.

Teach

Teach mée often to number my daies, and to consider the vncertaine certaintie of my ende, that I may die euen euery day, still looking and still preparing for my change, and making account that each day may bee the day of my dissolution.

Strengthen also my weake and faint faith, make mee strong in thee, and in the power of thy might, seale mee with the holy spirit of promise, as with the earnest of my heauenlie inheritance: that so no anguish of sickenesse may discourage mee, no pang of death dismay mee, no assault of Sathan ouercome mee: but that, come death when it will, or in what maner it shal please thee, I may boldly (through

Christ) commit my soule to thee as vnto a faithfull Creator. Grant mee this comfortable blessing, for his sake, who died to free me from death, and from him that had the power of death, euen for Christ Iesus sake, Amen.

A Prayer more specially fitted to the state and accasions of a sicke person.

O Most mercifull and gracious God, thou, whose prouidēce reacheth into the most withdrawen and solitary places, and which causest the beames of thy fauour to shine euen

euen vpon other sinners, vouchsafe to cast thy compassionate eie vpon thine afflicted creature, whom thou hast layd vpon this bed of sickness. Just (O Lord) it is with thee thus to chasten mee: nay, if thou shouldest crush my body into many peeces, and suddenlie plunge mee into hell, it were no more then my due desert. What a stained sinner am I by nature, strypt of al goodnes, and easie to bee wrought vnto any, euen the vilest euill?

What a world of trespasses haue beene since committed by mee, notwithstanding the greatnes of thy patience, and the varieties of good meanes which thou hast vsed both to informe and guide mee vnto godlinesse? I will not there-

fore (O Lord) I dare not, I cannot plead against thee: It is my duetie rather to magnifie thy mercie, who art pleased so mildely and so fatherlie to correct me: it being free to thy iustice, to cut me off as an eare of Corne, and to giue mee ouer to the prince of darknesse, and to leaue me for euer to that woefull kingdome of eternall miserie.

Unworthie I am (I most willingly confesse) because of my former slacknesse, and coldnesse in this dutie of calling vpon thy Name, to haue anie small accesse into thy presence: Yet seeing thou art wont euer more to respect the truth of thine owne promise, then the desert of those which pray vnto thee: therefore I beseech

beſeech thee, which art pleaſed to call thy ſelfe The hearer of Prayers, to harken vnto the heartie and vnfained deſire of my Soule. Sanctifie vnto me (O Lord) this preſent ſickneſſe, let it be as thy ſchoole, in which I may truely learne to knowe my ſelfe more effectually then heretofore.

Make me to cõſider ſeriouſly that all paine and griefe is but the fruite of ſinne, and that as all ſickneſſe naturally makes waie for death, ſo death (in it ſelf) is the fore-runner of eternall condemnation. Bleſſe this thought and this meditation ſo vnto mee, that I may make it my firſt care (now in this viſitation) to ſeeke peace and aſſurance of reconcilement with thy Maieſtie. To

this ende giue mee a deepe touch and a sensible vnderstanding of my sinnes by-past, take from me all guile of spirit, all disposition to flatter or to sooth vp my selfe, or to lessen either the number or qualitie of mine iniquities: Cause me euen to breake and plough vp my heart, to search and to try my waies: that so out of the aboundance of my feeling, I may poure out a most plentifull and sincere confession before thee. Let me remember it to bee in vaine, to seeke to hide that from thee, which thou (before whom all things are naked and open) dooste knowe more fully and more directly then my selfe: and that the discouery and laying open of my sinnes, is the next

nert way to finde thy mercy in forgiuing them.

Adde withall that strength vnto my scant and smoaking faith, that I may, amidde the sight of mine owne transgressions, lay holde vpon the merite and fulnes of my Sauior. Make me hartily to disclaime all hope of help by my selfe, or any other creature in Heauen or Earth whomsoeuer, and to cast all my burden vpon him, who by himselfe hath purged sinne, and whose death is an absolute, an all-sufficient sacrifice for the guilt of all beleeuers. Oh that I may feele my selfe knit and vnited vnto him: so shall I, in and by him, be presented blamelesse to thy Maiestie.

And because (O Lord) I

am full of imperfections, and there is in my nature much weakenesse, and a great deale of frowardnesse and readinesse to repine & rebell against thy ordinance, therefore furnish mee with necessarie graces, and with all such giftes as thou knowest to bee fit for my present case: Endue mee with patience, to beare whatsoeuer it shall be thy pleasure to lay vppon mee, and meekly to submit my selfe to thy most wise appointments: Assure mee that thou which knowest whereof I am made, and that I am but dust, wilt not oppresse me with more then thou shalt giue mée strength & power to endure. Let me not desire life, otherwise then for the further aduauncement of thy glorie.

glorie. Subdue in mee all loue & liking of this present world, grant that the hope of the glorie which shall be shewed hereafter may be so strong within mee, that all things may seeme vile vnto mee in comparison thereof. Make mee comfortably capable of the aduise and counsell of my Christian friendes, which in their loue shall goe about to refresh my soule.

Make me able also to speak profitably and for good to those that belong vnto me: Put vpon mee, and in mee, charitable affections and thoughts, to, and concerning others, beeing ready to satisfie where I haue failed, and to remit, euen where I haue receiued the greatest wrong.

Prepare mee to my last conflict, and strengthen me against Sathans assaults, that in despight of his malice, yet I may still holde mee fast by thee, and resolue, though thou slay mee, yet to trust vpon thee.

And because (such is thy great goodnes to vs thy poore creatures) sicknes doth not alwaies exercise his full strength vpon our bodies: therfore giue me (I beseech thee) that wisedome to make vse of euerie breathing, and of euerie little time of ease which thou dost affoord mee, that in it I may gather strength against the times of greater anguish.

Bring still into my minde, those things which I haue from time to time learned by thy word,

word, that thereby I may be quickned and finde comfort in my greatest neede. And alwaies (O Lord) as the time of departure shall approach, so let my soule draw neerer vnto thee, my heart powerfully crying, when sickneſſe shall take away the vse of my tong, Into thy handes I commend my Spirit: Come Lord Iesu, come quicklie. And when death hath parted my soule from my body, let thy Angels (which doe alwaies by thy appointment pitch their tents about thy seruants) conuey it into that place of rest, which the blood of thy Sonne hath prouided and purchased for thy chosen. To which thy Sonne, with thy selfe and thy blessed Spirit, be praise and thanksgiuing

giuing, now and euermore, Amen.

At the very point of death.

O Lord God of my saluation, who hast thy dwelling on high, and yet abasest thy selfe to beholde the things in Heauen and earth, vouchsafe (I most humbly pray thee) to take notice of the sighes and groanes of thy poore vnworthie seruaunt. The snares of death haue compassed me, and the griefes of the graue haue caught mée. I am weakned & sore broken, mine eye is sorrowfull through mine affliction,

tion, my boanes are vexed, my hart panteth, my strength faileth me, and is dried vp like a potsheard, my tongue cleaueth to my iawes, thine arrowes haue light vpon me, & haue euen drunk vp my spirit. I am brought to the gates of the pit, and to the dust of death: I see that mine habitation is departing, and is in remouing from mee like a Shepheards Tent, thou art euer readie to cut off my life like a Weauer. The pangs which are vpon mee are vnspeakeable: if my strength were the strength of stones, or my flesh of brasse, I could not continue to endure them.

Before thee therfore, O thou most gracious Father, doe I poure out my whole desire,

to

to thee do I declare my paine: forsake mee not, O Lord, bee not thou farre from mee, my God, my hope is euen in thee. Thou makest the wound, and bindest it vp: thou smitest, and thy hands make whole: thou bringest downe to the graue, and thou raisest vp.

Oh ponder my words, and look vpon the sorrowfull sighings of mine afflicted soule: poure the oyle of gladnesse into my bruised spirit: as the strength of my bodie doth decrease, so make the feeling of thy loue in Christ Iesus to encrease: assure my soule that thou hast cast all my sinnes behind thy backe, and that there is a firme & vnalterable peace made betwixt thee and me, by thy deare Sonne, who is the

Prince

Prince of peace. Let thy spirit witnesse to my spirit, that the sting of death is pulo out, and the head of him who had the power of death, that is the diuell, so bruised, that neither of these shal bring any the least annoyance to my soule: that I may, in a kind of holy manner, triumph ouer them both, and say, O death where is thy sting? oh graue, oh hell, where is thy victory?

Rebuke Sathan, I beseech thee, that hee may not interrupt my comfort, nor steale from mee those gracious pledges of thy loue which thou hast giuen mee. Cleare the eyes of my faith, that I may euen see (with Steuen) the heauens open, and the Sonne of man standing at thy right hand, ready

readie to receiue mee. Giue me that inward ioy in the holy Ghost, and that comfortable taste of ỳ powers of the world to come, that I may euen forget my present anguish, and may quietly endure all, for that infinite happinesse which is set before me. Let me euen long for my appointed time, as the seruant longeth for the shadow, and as the hireling loketh for the end of his worke: let this life bee vile before mee in comparison of eternall life: and although the societie of my friends hath been, and yet is sweet vnto me, yet so fix my heart, I pray thee, vpon the fellowship of the spirits of iust and perfit men, which are in heauen, that my whole desire may be towards it. And when

these

these encreasing throes and pangs, these faint and consuming fittes which are now come vpon me, shall haue enfeebled my tongue, and depriued me of speech, yet then let thy Spirit within mee make request for mee, with sighes and groanes, which cannot be expressed, euer crying, Lord Iesu receiue my soule, O Lord receiue my Spirit: And so (Lord) let death be to me, euen as the Angell was to Peter, a guide to leade mee out of prison, into libertie, a messenger sent from thee to conuey mee from this vale of teares, into eternall blisse: and that for his sake, who hath sweetned the graue with his owne bodie, and destroied death, by subiecting himselfe vnto mortalitie, and

and now sitteth at the right hand of thy throne, euen Iesus Christ, the verie anchor of my soule, and the foundation and staffe of my hope, Amen.

A direction for those who desire to performe the Christian dutie of prayer on the behalfe of a sick friend, or neighbour whom they come to visite.

WEE are vnworthie (O Lord) to speake vnto thy Maiestie, either for our selues or others: yet this dutie lying vpon vs by commaund, & hauing a promise of hearing annexed thereunto, we are

are bolde in Jesus Christ to commend vnto thee the weake estate of this thy seruant.

All sickneſſe is from thee, and to thee belong the issues of death. Thou killest and thou makest aliue, thou bringest downe to the graue, and thou raisest vp: to whom shall wee go in this and other our necessities, but onely vnto thee? We could wish (O gracious GOD) the continuance of his Christian fellowship, the lengthning and enlarging of his dayes, but we willingly subiect our wils to thy determining: Thou, Lord, knowest what is best, and thereunto make vs, wee beseech thee, willingly and readily to subscribe, and to desire both his life and

and our owne, onely so farre forth as may be for his and our further good in the more diligent and zealous aduancement of thy glorie. Frame him also, wee pray thee, vnto the like yeelding: and so blesse vnto him this visitation, that by it he may be more and more humbled in the sight of his owne sinnes, and may increase withall in an vnfained and longing desire after Christ.

Enlighten his eyes, that he may knowe what is the hope of his calling, and what is the exceeding greatnesse of thy mercie and power towardes all beleeuers. Strengthen his faith, that hee may with it (vtterly renouncing himselfe) lay fast holde vpon the merits of our onely Sauiour.

Pro-

Protect him against Sathan, blunt the edge of his assaults, that they may neuer wound him to despaire. Remoue from him a dull spirit, and all secure and hardned thoughts, all worldlie desires, all lingring after the deceiuing sweetnesse of these earthly things. Giue him patience to beare, and constancie to endure whatsoeuer it shall be thy pleasure to inflict. Vouchsafe him comfort in conscience, ioy in the spirit, peace in beleeuing, together with a settled and well grounded expectation of eternall life and saluation by thy Sonne.

Graunt to vs tender and feeling hearts, that both his sorrowes and the griefes of other of thy seruants may be appre-

apprehended by vs, as if they were our owne: Let thy word of grace be in our lippes, that wee may bee able to speak holilie, soundly and cheerfullie to the comfort of his soule.

Teach vs in him, and in this house of mourning, to see the end of vs all, and to lay it to our hearts, that so we may labour to be prepared for our last departure. All these graces, both for him and for our selues, we beg in all humilitie at thy mercifull hands, in the name and worthinesse of thy beloued Sonne, calling further on thee, as he hath taught vs in his word: Our Father, &c.

A

A Thanksgiuing for a sick man, if God be pleased to send recouery.

SUffer mée not, O Lord, to bee in the number of those, who are forward to aske in the time of nerde, but careleſſe to shewe themselues thankfull when mercie is bestowed. Make mee as desirous to come vnto thee with this sacrifice of praise, as I was ready to beg ease and refreshing in the day of my great necessitie.

Thou hast chastened mee (O gracious GOD) and corrected me, but thou hast not giuen mee ouer vnto death. I looked

looked to haue bëene cleane de-
priued of the residue of my
yeeres, and thought I should
haue seene man no more a-
mong the inhabitants of the
world: but it was thy plea-
sure to deliuer my soule from
the pit of corruption. Oh what
shal I render vnto thee for this
and all other thy benefits to-
wards mee? Oh how and by
what means shall I shewe my
selfe thankefull to thy Maie-
stie?

I haue nothing (O Lord)
to render thee but the calues
of my lips: accept my seruice
(I beseech thee) in Iesus
Christ: and let not the me-
morie of this thy kindnesse die
within mee, but grant that I
may often recount thy mercy,
working there-with vppon
mine

mine owne heart, and apply-
ing it as an effectuall motiue
to obedience. Make mee euer
mindfull of the vowes and
promises which I made in my
sicknesse, to serue thee more
faithfully then heretofore, that
I may make conscience to
performe them, knowing that
thou delightest not in fooles:
and that by my neglect herein,
I shall lay my selfe open vnto
a greater iudgement. Teach
me also to remember this, that
albeit thou hast now giuen
mee some little respit, yet I
must not deceiue my selfe in
putting far off the date of my
death, but that I ought rather
to vse my health & strength to
be better fitting and more ef-
fectuall preparing my selfe
thereunto. Together with the

increase of bodily & outward
strength, increase in mee
strength of care to walke with
thee, and to approoue my selfe
vnto thee in al holy conuersati-
on and godlinesse, being more
zealous in Religion, more
watchfull ouer my wayes,
more earnest in Prayer, more
fervent in Spirit, more care-
full to profit by thy Word,
more faithfull in my place and
calling then heeretofore, al-
wayes looking for the blessed
hope and appearing of Jesus
Christ my Saviour: to whom
with thee & the holy Ghost, in
my heart feelingly and effec-
allis giue all honour, prais
might, maiestie and dominio
both now and for euer, Amen.

A Prayer for a woman in time of her trauaile.

O Lord, I now find by experience the truth and certaintie of thy word, and the smart of the punishment which thou laidst vpon mee bearing in the loynes of my Grandmother Eue, for my disobedience towards thee: Thou hast greatlie increased the sorowes of our seruice, and our bearing of children is full of paine. Teach me by this, to see the desert of sinne, and to grow into the hatred of y^t which hath brought into the world such store of misserie.

Giue mee true repentance and pardon for my sinnes past, that they may not stand at this time, and in this my need, betwixt mee & thy mercy. Giue mee a comfortable feeling of thy loue in Christ, which may sweeten al other pangs, though neuer so violent or extreame. Make mee still to lift vp my Soule vnto thee in my greatest anguish, knowing that then alone must sue a blessing to the ordinarie meanes for my safe-deliuery. Strengthen my weake bodie to the bearing of what sorrowe soeuer, or which it shall seeme good vnto thee to take triall of mee.

Make mee to remember, that howsoeuer it be with mee, yet I am alwaies in thy hand, whole

whose mercies faile not, and which canst giue ilsue to the greatest paine. And when thou hast safely giuen me the expected fruite of my wombe, make mee with a thankefull heart to consecrate both it and the residue of my life to thy seruice, through Iesus Christ my Sauiour and Redeemer, Amen.

A Thanksgiuing after deliuerie.

BLessed bee thy great name, O my most deare and louing, Father, for thy large mercie to me most weake and sinfull woman.

Thou hast shewed thy pow-
er in my frailtie, and thy lo-
uing kindnesse hath prevailed
against my vnworthinesse.
Thou mightest, for my sinnes,
haue left mee to perish in my
great extreamity: but thou hast
compassed me about with ioy-
full deliuerance. Marueilous
(O Lord) are thy workes, in-
finite are thy mercies, and my
Soule by present experience
knoweth it well. O my soule,
praise thou the Lord, and all
that is within mee praise his
holy Name. My soule, praise
thou the Lord, and forget not
all his benefits: he hath heard
thy prayers, hee hath looked
vpon thy sorrowe, he hath for-
giuen thine iniquities, hee hath
healed thine infirmities, he
hath redeemed thy life from the
grau-

graue, hee hath euen crowned thee with compassions.

Oh giue me, I beseech thee, a thankfull heart, not onelie now, while the memorie and sense of thy fauour is fresh before me, but continually, euen so long as I haue my being.

Grant that I may learne by this euidence of thy mercy and might, for euer hereafter to depend vpon thee: Quicken me vp to all holy duties, that my thankefulnesse may appeare in my pure and Christian cariage.

Make mee a kinde and carefull Mother, willing to vndergoe the paines and trouble of education; let no nicenesse or curiositie hinder mee from those seruices to which both Nature & Religion haue

appointed mee. Let me also bee carefull hereafter, when time shall require, to season that which thou hast giuen mee, with the knowledge of thee, and of thy Sonne: that my desire may manifestly appeare to bee set for the increasing of thy kingdom. Vouchsafe so to order my affections, and to bring them into obedience vnder thee, that if it shold bee thy pleasure either now or hereafter to take this infant from mee, I may patiently submit my selfe to thy appointment.

And now, O good GOD, perfite in mee that strength which thou hast begun, make mee to growe in care to serue thee faithfully, both in the duties of pietie, and in other busi-

nesses

nesses of my place and calling: that I may be a comfort to my husband, an example to my neighbours, a grace to my profession, and a meanes of glorie to thy Name, through Jesus Christ my Lord and Saviour. Amen.

A Prayer for those which are imployed in the assistance and helpe of a trauailing woman.

IT is not our diligence (O Lord) or paines which can doe any thing without thy blessing, and our sinnes are sufficient to bring thy curse vpon what soeuer wee vndertake.

Be pleased, we pray thee, to be reconciled to vs, in the blood of thy Sonne: Make vs to remember that wee are heere in thy presence, and that all our thoughts, words & actions are open to thy light: prosper the busines for which wee are come together: put farre from vs all superstitious conceits, and idle fancies, and teach vs to seeke helpe onely from thy grace.

Enable vs to speake comfortably vnto this pained woman, that wee may further her dependance vpon thy holy Maiestie, and may be a meanes vnder thee of her true refreshing in her sharpest fits. Furnish vs with skill, and her with strength, patiently to awaite the appointed time of her deliverance:

uerance: and knit all our harts vnto thee, that wee may feare thy Name, noting & obseruing thy mercy and power in all thy workes, and studying to giue thee praise & glory for thy name, through Iesus Christ our only Lord and Sauiour, Amen.

A Thanksgiuing after, when God hath blessed their paines in the womans deliuery.

O Lord, we haue seen thy goodnesse, and haue receiued an apparant token of thy readinesse to heare the prayers of those which call vpon thee, and to succor those which flie

flie vnto thee for thy helpe.

Thou hast giuen ease and deliuerance to the woman, light and life to the infant, ioy and gladnesse to vs all. The glorie and praise is thine alone: Fill our hearts with thankefulnesse, and make vs forward both now and hereafter to prouoke and stirre vp one another thereunto. And let not our thankfulnesse stand in words onely or outward shewes, but cause it to appeare in our whole course: that the obedience, the sobrietie, the modestie, the vertue of our liues, may witnesse the thankfull feeling of our hearts. Goe on in thy mercy (we pray thee) both to the Mother and her babe, continue and increase their strength, so as may serue best for

for thy glorie. And as thou hast added one vnto the number of mankinde, shewing thy wonderfull wisedom and power both in the framing of him in the womb, and in bringing him forth into this light: so in thy time adde him also to thy Church, and beget him againe vnto a liuely hope, by the immortall seede of thy holie word, deliuering him from the power of darknesse, (in which by nature wee are all) into the glorious libertie of thy chosen.

And if it shall so seeme good to thee, to lay any further triall eyther of sicknesse or death vpon this thy seruant, or vpon the fruite of her wombe, prepare vs all to a patient & quiet bearing of thy hand, & to a contented

tented and comfortable resting vpon thy gracious prouidence: assuring our selues, that all things shall turne to the good & benefit of thy chosen. Heare vs, O Lord, and accept vs: and forgiuing the weaknes of our prayers, grant vs all needfull graces out of the rich storehouse of thy bottomlesse bountie, and that for Iesus Christ our gracious Redeemer, Amen.

A Prayer for a Souldier, fighting for his Country, or the confederates thereof.

O Lord, it is thy glorie to bee called The Lord of hostes:

hostes: and it is thou alone, from whom, when men haue made their most politike and puissant preparations, the victory must be looked for. Driue my heart, I beseech thee, from all relying vpon my owne valor, or vpon the strength of the battaile in which I stand: and teach me to looke vpward, and to waite and trust onely vpon thee.

Thou giuest conquest, and thou giuest courage: thou deliuerest from the perill of the sword, or else makest death a meanes of happinesse to thy seruants. Forgiue my sinnes, I pray thee, and assure me of pardon by the witnesse of thy Spirit, that the guilt thereof make not my heart to tremble in me, and to behold death as a

messen-

messenger to conuey mee into hell. If thou (O Lord) be on my side peace being made betwixt thee and my soule thorough Christ, what can be against me, what hazarde can befall my soule? Nothing shall be able to depriue me of thy loue.

Let not spoile, or blond, or mine owne aduancement be the endes of mine attempts, but make mee to aime onely at thy glory in the defence of thy truth, and in the good and safetie of the State wherein I liue.

The issue of al things to thee (O Lord) is knowne, but to man it is hidden: prepare mee therfore indifferently to whatsoeuer shall befall me. If I die, giue mee comfort in my last breathing, and take my soule into

into thy gracious hands: If I be taken captiue, giue me patience, giue me wisedome and godly courage to doe nothing contrary to the honour of my country, or preiudiciall to the profession of a faithfull Christian. If I returne with life and victorie, make me thankefull; keepe mee from taking frō thee any part of thy glorie. Preserue mee from those riotous, lasciuious and blaspheming courses, which are the vsuall fruits of good successe: Let me not think deuotion to be an enemie to resolution, or that a religious feare of thy Maiestie dooth abate the spirit that should bee in a Souldier: but settle mee in this, that the assurance of a lawfull cause, the hope and confidence of a

better

better life by the merites of Christ, the care to please thee and to depend vpon thy power, are the onely true grounds of [illegible] which can giue a man boldnesse [illegible] life in the day of battaile. Mean[illegible]ore these and all other needfull [illegible] in and for Christ Iesus sake, Amen.

A Prayer for a man trauailing by Sea, about his lawfull businesse.

O Heauenly Father, vnto whose eares the prayers of humbled sinners haue freedome of accesse out of euery place: let it please thee to encline

cline to mee, who being prouoked by mine owne present need, and taking hart vnto my selfe by thy liberall and large promises, doe desire to poure out my soule before thy Maiestie: Here, O Lord, by reason of the calling & place, in which it hath beene thy prouidence to ranke mee, I am come downe to the sea in a Ship, and I doe now see thy workes, and continually beholde thy wonders in this deepe. How easie a thing is it vnto thee, when thou raisest a storme, and liftest vp the waues, not only to tosse vs to and fro, and to make vs stagger like a drunken man, but vtterly to swallowe vs vp, and to turne vpon our heads, in a moment, the bottome of these mouing houses in which

we

wee are? It is thy great and exceeding mercie, that these swelling billows and foaming surges doe not drinke vs in, and so make our bodies to be comens a prey, either to that great Leuiathan, the Whale, whom thou hast made to play heere, or to some other of thy creatures, with infinite varietie and troupes wherof this vast bodie is replenished. But it is euen thou (O mightie Lord) which layedst the foundations of the earth, and which diddest shut vp the Sea with dores: thou didst first gather these waters together as vpon an heape, and storedst vp the depths in thy treasures: though the waues are marualous, though the flouds lift vppe their voyce: though the

waters

waters rage and bee troubled, and the very mountains shake at the surges of the same, yet thou art much more mightie, thou soone appeasest the noise, and turnest the stormes into a calme.

Looke graciously therefore vpon mee, I beseech thee, teach mee to vnderstand the greatnes of thy terror, by that fearfulnes of thy creatures which I do still behold: Cause me to rest my hope and comfort vpon the power of thy mercy, let that be the anchor of my soule both sure and stedfast. And least my sins not beeing pardoned, should be a hindrance and stoppage to thy fauor, I pray thee, settle in mee a hearty and vnfained detestation of them, a godlie griefe and sorrowe for them,

them, a stedfast resolution and purpose in the whole course of my life to striue against them. Open my heart, that I may often and earnestly sue and entreat for thy grace in thy sonne, and may neuer giue ouer, till I feele in my conscience some comfortable assurance that thou hast forgiuen me. Fit and prepare mee to thine owne appointments: If it be thy pleasure that I should here end my dayes, I knowe well, that the soule which thou keepest, cannot miscarie: To thee therfore I commend my spirit, forsake me not, I pray thee, in my last breaching. Albeit these waues may ouerwhelme my body, yet let them not be able to quench my comfort, or to plunge my soule into despaire.

Gran

Graunt mee euer to lay fast holde vpon my Sauiour, that neither sea, death, nor hell may separate mee from his grace. And if it shall seem good vnto thee, to bring me safe vnto that hauen where I would be: Oh that I may neuer forget thy kindnesse, but may make conscience to performe that obedience which I am now ready to vow in my necessitie. Make mee alwaies to take as great delight to serue thee, as I am now forward to aske, and desirous to receiue life & safetie from thee. Heare mee, O Lord, in these and other my petitions, forgiuing my vnworthinesse in the merits of Iesus Christ thy blessed Sonne, and my great Redeemer. Amen.

A

A Prayer applyed to the state and condition of a malefactor, condemned by lawe to die, and drawing neere to the time of his execution.

VOuchsafe (O thou GOD of all mercy and compassion) to looke with pitty vpon the most wofull case of a poore wretch, ready by the sword of Justice to be cut off, as vnworthie to liue amongst men, and like also without thy spéedy fauour to be shut out of heauen, & to haue my part in the second death: Truth, it is, O Lord, that all this, though it be grieuous, yet is no more then

then my desert: and touching that bodily death, wherto I am adiudged, I must confesse it to bee thy mercy and goodnesse toward mee, that I haue been found out by the eye of the Magistrate, and stopped by the power of Authoritie from going on into further euill. I beseech thee, that my death may be both a chastisement to mee, and an aduertisement to others, to containe themselues within the lists of ciuill obedience.

But concerning my soule, which is now ere long to appeare before the Tribunall seate of thy great Maiestie, I humbly pray thee, to be mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recõpense, I must

needs be thrust into that dread-full place of infinit and eternal torment, which thou hast prepared for the wicked, the burning whereof is fire and much wood, and which thy breath like a riuer of brimstone doth kindle: neither see I in my self, or in any creature, any meanes or possibilitie to escape. Fearfull vnto mee hath beene the face of an earthly Iudge, & the sentence of death to bee inflicted vpon this my house of clay, hath made my heart to quake within mee: What then will become of mee, when I shall be arraigned before thee, at whose rebuking the verie foundations of the earth are discouered, & before whom no man liuing can be iustified? Thou (O Lord) knowest all mine in-

iniquities, they are sealed vp with thee, as in a bagge, they are all noted in thy registers: Although I haue many times sought for the couering of my euill waies to hide my selfe in the darkenesse of the night, supposing that no eye should see mee, yet thou hast still compassed my pathes, and beene accustomed to all my waies, there hath not beene a thought in my heart, or a word in my tongue, but thou hast wholie knowne it: Often haue I said in my heart, God will not regard, he hath forgotten, hee hideth away his face & wil neuer see, I shall neuer be moued nor be in danger: Thy word I had no delight to heare, I hated knowledge, I would none of thy counsell, I sought to dam

vp the mouth of my conſcience, that it might not check mee: when my friends admoniſhed me, I hated and ſcorned their reproofe: Thus it was a paſtime to mee to doe naughtily, wickednesſe was ſweet in my mouth, I ſauoured it, and would not bee perſwaded to forſake it: Juſtly therefore, O Lord, haſt thou thus ouertaken me, and made mee to eate the fruite of mine owne waie, bringing mee to be a ſpectacle to the world, to die as one of the fooles of the people: Yet, O gracious God, ſith there is mercy with thee, and that thou art very ready to forgiue, bee fauourable I entreat thee, to mee a moſt vnworthie ſinner.

Manaſſes beeing put in fetters, and bound in chaines, prayed

prayed vnto thee, and humbled himselfe greatly before thee in his tribulation, & thou wast entreated of him: the woman of Canaan, whom thou tearmedst to be no better then a dog, yet thou diddest afford her some crums of thy mercy, and didst cause it to be vnto her as shee desired.

The thiefe, at his execution, confessed his sinne, and prayed to bee remembred in thy kingdome, and thou didst promise him an entrance into Paradise. O Lord, are not these things written for my learning, that I through the comfort of these examples might haue hope? Hath thy Lord spoken it in vaine, that at what time soeuer a sinner sigheth vnto thee, thou wilt

put all his wickednesse from before thee: Shall I thinke that thou wilt call mee being laden with my sinnes, to come vnto thee, and then when I come wilt not accept mee: Make mee (I pray thee) to see the depth of my sinnes, that I may not beguile my soule, by lessening either the weight or number of mine iniquities: Worke mee to a true and vndissembled acknowledgement and confession of them, euen before others, that they which see my end and knowe mine euill, may haue some euidence of my repentance, and may learne by me to beware of the deceitfulnesse of sinne. Enable mee to looke with the eye of my faith vppon my crucified Sauiour, casting my selfe wholly

wholly vpon him, and desiring by him to bee hidden from thy wrath. Giue mee some taste of thy loue, and some inward and secret pledge of thy being reconciled to mee for his sake.

Strengthen me against the feare of death: that albeit I haue euery way iust cause to tremble at it, it being both the desert of my offence to men, & the wages of my sinne against thee: yet hauing some assurance in my Soule, that the sting thereof is plucked out, I may embrace it in my bosome, and entertaine it as an end appointed for my miserie, and as a meanes to bring me vnto happinesse.

Thus, O Lord, with fulnesse of desire (out of the bot-

tom of this misery, and shame (which I am fallen into) to flie vnto thy mercy, & to bee shrouded vnder the shadowe of thy grace, I commend my selfe, my soule and my body into thy hands, praying thee not to cast off him, which hath no hope but only in thee, and that alone in and by Iesus Christ my onely Lord and Saviour. Amen.

A Prayer rising out of the serious meditations of the last Iudgement.

O Lord, thou hast reuealed it in thy holie Word, that the fashion and figure of this world must passe away, & that

that as by appointment wee must all die, so also we must al appeare before the iudgement seate of Christ, and that from thence some shall go into euerlasting paine, and some into life eternall. This, the Atheists and Epicures and Libertines of the world doe thinke to be but a meere fable, they say in their hearts, The Lord will doe neither good nor euill. But yet, O Lord, as thou hast deliuered this in thy word, (of which one iote nor tittle shall not perish) so thou hast not left it without a sufficient proofe in the very bosome of euery man: The accusing or excusing of our owne thoughts, the secret checkes accompanying those euils to which none is priuie, the feares of wicked men, who

are continuallie as one that trauaileth of childe, flying oft times when none pursueth them, and being chased at the very shaking of a leafe, are an euident proofe of thy prouidence, and a certain assurance written as with the poynt of a Diamond (which can neuer be done out) that verelie there is fruite for the righteous, and doubtlesse there is a God that iudgeth the earth. This truth (O Lord my God) thou hast taught mee to beleeue, and I make no doubt, but it shall shortly come to passe. It was saide long since that the Iudge did stand before the doore, and that hee which should come, would come & would not tarie: and now the height of iniquitie is such, and sinne is grown

to

to ỹ perfection, that it cannot ſtand with thy iuſtice much longer to forbeare. Teach me (I pray thee) as I doe knowe and beleeue this, ſo to make a true and profitable vſe of my knowledge. Let it be euer in my thoughts, and in my beſt and moſt ſerious meditations: when I am about by the proneneſſe of my corrupted nature to doe euill, let the remembrance hereof be a bridle to me to reſtraine mee: when I am like by the iniquitie of ỹ times to ſuffer euil among men, let the expectation of the right which thou wilt then doe to the oppreſſed, be a comfort to mee to refreſh me. Eſpecially, O Lord, grant me to keepe daily (as it were) a priuy Seſſions in the cloſet of mine owne hart, arraign-

arraigning my selfe before thy iudgement seat, searching, and trying my waies, accusing my self before thee, from whom nothing can be hid, confessing my vnworthinesse, bewailing my corruptions, suing with all instant earnestnesse for thy grace and fauour in thy Son. O that I may learne thus to iudge my selfe, that I may not bee iudged of thee in that day.

Suffer me not to flatter my selfe, or to blesse my soule in any euill way, or to goe about to finde hidings and couerts for my sinnes: inasmuch as all things are naked in thy sight, and that in that great terrible day thou wilt lighten the things which are hid in darkenesse, and make manifest

sell the counsell of all mens hearts.

Let mee not imagine this thy great Session to bee like the courses among men, in which oft times by vniust meanes the vilest offenders do procure escapes: but make me to knowe, as the truth is, that with thee there is no hope by corruption, or fauour, or fraud, or importunity of sute, to find euasions. Thou art the Iudge of all the world, and thou wilt doe right, euery man shall receiue the things which haue beene done in his bodie, according to that hee hath done, whether it be good or euill. And whereas, O Lord, it is a great griefe to thy seruants, to liue among the vngodly, & it must needes vexe their righteous

soules

soules to heare and see their vnlawfull deeds: let this be my comfort, that though it be thy pleasure to suffer with long patience the vessels of wrath, and to permit the tares to growe vp with the Wheate vntill the harvest, yet then thy Angels shall come, and shall gather out of thy church al things that offend, and bring the iust into the kingdom of their Father.

Seeing also (O gracious GOD) that whosoever in this world will liue godly, shall suffer, and lie open to the wrongs and iniuries & reproches of the wicked: Grant that if at any time, eyther my name bee put out as euill, or otherwise my estate or profession, or life, for the truths sake

be

be called into question, I may possesse my soule with patience, looking for the blessed hope and appearing of thy glory, knowing that then the iust, what disgraces soeuer are now cast vpon them, shall shine as the light in thy presence.

Finallie, O Lord, make me daily to grow so weary of this vain and wretched world, and of the beautie loade of mine owne corruptions, and of this body of death which is vpon me, and to striue to gather that assurance of an interest in that glory which shall bee shewed hereafter, that I may looke for this great day, and in my desires may sigh for it, hasten to it: and that whensoeuer it commeth, I being found waking,

king, with my lampe of oyle in my hand, may haue cause to lift vp my head, not doubting but to haue a gracious admittance into my masters ioy.

Grant me this for his sake, which sitteth at thy right hand, to make request for mée, Iesus Christ the Mediator of thy chosen. Amen.

A Prayer fitted to the time of warre.

O Almighty GOD, who art high aboue all nations, & whose glorie is aboue the heauens, the comfortable successe of all enterprises is from thee

thee onelie to bee looked for: Thou art hee which giuest victorie vnto kings, to thee it is all one to saue by manie or by fewe, thou canst make one to chase a thousand, thou canst cause the harts euen of ỳ most valiant to melt, their hands to be weake, their minds to faint, and their knées to fall awaie like water. If thou fight for vs, wee cannot miscarrie: if thou fauour vs not, we must néeds be discõfited. O be gracious vnto vs, and be on our side, now that men are risen vp against vs. They take craftie counsell against thy Church, and consult how to cut vs off from being a nation, & by what meanes to quench the light of thy truth, which shineth in our streets.

Their

Their desire is to imbrue their hands in our blood, and to aduance their owne ambition by our ouerthrowe. O turne their counsels into foolishnesse, lst not their mischieuous imaginations prosper, least they be too proud: O our God make them like vnto a wheele, and as the stubble before the winde, scatter the people that delight in war.

Goe out, O Lord, with our armies, giue wisedom and courage to our captaines, gird them with strength vnto the battaile, be with our Souldiers, teaching their hands to warre, and their fingers to fight: Assist all the consultations, prosper the policies, crowne those enterprises with good successe which are vndertaken for

for the common good and comfort of the State. Doubtlesse, O Lord, wee haue deserued thine anger, and our sinnes do cry loud in thine eares for vengeance: and it were but iust with thee, if thou shouldest make vs a prey and spoile vnto our enemies: But, O gracious God, let vs fall now into thy hands, for thy mercies are great, and let vs not fall into the hands of men, whose displeasure at vs is not for our sinnes, but for our profession and religions sake, and that they may fill their owne enlarged and vnsatiable desires with those blessings of wealth which thou hast giuen vs: Put therefore thy hooke into their nostrils, and bring them backe by the same way they came.

came. Let it appeare that thou art in the mids of vs, and that wee shall not be moued, that thou wilt helpe vs, and that very early: Let there be none invasion, nor going out, nor no crying in our streets: But set thou peace in our borders, make strong the barres of our gates, especially let the Gospell of thy Sonne sound yet louder amongst vs, that by it many soules may be gathered vnto thee. So wee thy people and the sheepe of thy pasture, shall praise thee for euer, and from generation to generation we will set forth thy glorie, through Iesus Christ our Lord and onely Sauiour, Amen.

An-

Another of like nature, respecting the time of dearth and famine.

CLeanneſſe of teeth (O LORD) and ſcarceneſſe of bread, haue bin anciently threatned by thee, as iudgements vpon the ſonnes of men for their ſinnes. Many waies also thou haſt to turne a fruitfull land into barrenneſſe for the wickedneſſe of the inhabitants: Thou canſt make the heauen ouer our head as braſſe, and the Earth vnder vs as iron, by bringing a drought vpon the land. Or elſe thou canſt cauſe the ſeede to rot vnder the clods, by commaunding

ding the bottels of heauen to poure out raine in to great abundance. or when the Corne is come vp, thou art able to smite it with blasting and mildew, or to send among vs thy great hoste, the grashopper, the canker, the caterpiller, and the palmer-worme, so that although much be sowen, yet little shall be brought into the barne. Or if the Corne doe growe ripe vnto the haruest, it is in thy power suddainelie to send in an enemie, to eate the fruit of the land, and to deuour the labour of the people. And though the bread doe come to be set in plentie before vs, yet thy hand is not shortned, thou canst take away the staff thereof, so that we shall eate and not bee satisfied. Thus, O

Lord,

Lord, thou hast euen store-houses of punishments: so that our harts cannot endure, nor our hands be strong in the day that thou shalt haue to doe with vs. And hereof we haue now alreadie some experience. For now thou hast in part begunne to punish our abuse of thy creatures, our fulnesse of bread, our contempt of the spirituall food of our soules, with outward scarcitie: The time is come, by greedy worldlings long expected, in which they may make the measure small, the prices great, selling euen the very refuse of the wheate: Their treading is vpon the poore, their desire is to swallow vp the needy of the land. Looke mercifully, O Lord, vpon vs, wee beseech thee, lift vp thine

hand, forget not the poore.

Thou preparest for the Rauen his meate when his birds cry to thee, wandring for lacke of foode, thou takest no delight in the confusion of thy creatures: thou hast promised, that if we seek to thee, we shal want nothing that is good, thou wilt preserue vs in the time of dearth, and in the dayes of famine wee shall haue enough. Accomplish (we beseech thee) these thy gracious promises: Saue vs from this encreasing miserie, and deliuer vs from their crueltie, which beeing without all bowels of mercie, doe respect nothing but their owne commoditie. And because, O Lord, our sinnes doe separate betwixt thee and vs, and doe hinder good things from

from vs: therefore humble our soules vnder thy mighty hand, make vs to see and to consider our owne deseruings, driue from vs an heartie and sincere acknowledgement, how great cause we haue giuen thee to asfamish both our bodies & soules for euer.

Giue vs an vnderstanding of our particular grosse sinnes which doe lay vs open to this iudgement aboue others: namely, our wantonnesse, our pride, our luxurtiousnesse, our riot, our feastings without feare, our want of mercie to the poore, our spurning with the heele against thee, our forgetting thee in the daies of our plenty, but chiefelie our loathing of that spirituall Manah, that heauenly diet of thy

sacred Word, prouided in thy
aboundant mercie for our
Soules.

O make vs ashamed for these
and other our monstrous sins,
besides those personall euils
wherewith wee are each of vs
iustlie to be charged. Beget in
vs a care to renounce and for-
sake our sinnes, equall to our
desire for the putting away of
thy iudgements. Forgiue vs
in Iesus Christ, and vouchsafe
vs (as a pledge of thy loue)
strength and grace to walke in
a greater measure of obedi-
ence then heretofore. And now
(O Lord) teach vs to relie vp-
on thy prouiding, and to know
that when all things faile, yet
thy mercies are the same, and
thy power to help is not dimi-
nished. Thou canst suddenlie

by

by meanes to man vnknowen, turne the greatest penury into plentie, thou canst make a little to stretch farre, and canst proportion our appetites to our store.

O make vs to depende on thee, and to studie more how to profit by thy hand, then to haue thy rodde remoued from vs. And when thou shalt shew thy selfe to haue heard our prayers, by sending greater plentie, let vs not forget our present want: but grant that we may labour to be thankfull, and endeauour after a more sober vse of thy blessings then heretofore. Heare vs in this, and in all other our requests, for Christs sake, and for thine owne promise sake. Amen.

Another like, applyed to the time of some great contagion.

VVHither shall wee goe, O Lord, in the day of our affliction, but onely vnto thee? Thou alone canst saue, and out of thy hands none is able to giue deliuerance.

Heauie at this time is thy hand vpon vs, & fearefull is the disease with which thou hast afflicted vs: We are afraide one friend and neighbour of another, and nothing is before vs but present death. Scarcely can we looke forth, but we see some one or other amongst vs carryed away to the graue, and the mourners going about the

streets.

streets.

Wee must needs confesse that though this be grieuous, yet is it the smallest part of our desert: It is iust with thee, to smite vs with botches and scabbes that cannot be healed, and to make the pestilence euen to cleaue vnto our loynes, and to sweep vs away from off the earth, euen as a man sweepeth away dounge till all bee gone. For, how haue we multiplied our iniquities before thee, and to what a shameleſſe and intolerable measure are our sinnes encreased? Many warnings haue beene giuen by thy Ministers, thou hast risen earlie and late, and sent vnto vs by them: yet we haue made our hearts as an Adamant stone, and haue put far

from vs the euill daie, perſwading our ſelues that their ſermons were but wind, and that they did but commend vnto vs their own fancies. Thus haue wee encouraged our ſelues in euill, and haue ſet thy iudgements at nought, euery one turning to his owne courſe, as the horſe rusheth to the battaile, adding drunkennesſe to thirſt, and falling alwaie from thee more and more. But (O Lord) giue vs now at the laſt, remorſefull and repentant harts, make vs (as it were) to ſmite vpon our thigh, as a ſigne that wee ſee our wandrings, and that wee are aſhamed of our ſinnes. Embolden vs in the name of Chriſt, to come into thy preſence, and in all earneſtneſſe of ſpirit to cry

vnto

vnto thee, Take away our iniquities, and receiue vs graciously. Teach vs as well to feare sinne, the cause of this wasting sickenesse, as we doe the sickenesse it selfe, which is the fruite of sinne. Comfort vs according to the dayes that thou hast afflicted vs: and let the sweet feeling of the gracious testimonie of thy Spirit, speaking peace vnto our soules, preuaile against all other sadnes, or cause of griefe, or sorrowe whatsoeuer. Say (O Lord) vnto thy destroying Angell, It is sufficient, holde thy hand: Or if it be thy pleasure to stretch thine hand yet further, and to take vs away also, O prepare vs to thine owne purpose, endue vs with a holy patience to endure the

vtmost triall: and graunt that whatsoeuer befall our earthlie Tabernacles, yet our soules may be alwaies acceptable vnto thee, and all for Christ Iesus sake, who hath loued vs, and giuen himselfe to be a sacrifice of a sweet smelling sauor vnto thee. Amen.

A Prayer in the time of tempest, as thunder, lightning, &c.

O Almightie God, excellent in power and in iudgement, thou hast made the earth by thy power, and established the world by thy wisedome, and hast stretched out the heauen

nen by thy discretion: thou
causest the cloudes to ascend
from the ends of the earth,
thou drawest the winde out of
thy treasures, and makest the
stormes to breake forth in thy
wrath: thou art that God of
glorie which commandest it to
thunder, and diuidest the waie
for the lightning of the thun-
der.

Thy voice maketh the wil-
dernesse to tremble, and the
foundations of the mountains
to moue: yea, and the pillers
of heauen to quake at thy re-
proofe. Oh how easie a thing
were it for thee, euen at this
instant, to send out thine ar-
rowes and scatter vs, to en-
crease thy lightnings and de-
stroy vs? The very blasting of
the breath of thy nostrils, is

enough to consume vs: our hearts could not endure, nor our hands bee strong, if thou shouldest proceede against vs in displeasure, and giue leaue vnto these instruments of thy vengeance to prevaile vppon vs.

And, O Lord, what is there which wee haue not deserued? The deadnesse of our hearts, our want of awe to thy Maiestie, our abuse of thy patience, our contempt of thy word, our slight regarde of thy former iudgements, these and other our crying sinnes, what else is due vnto them, then the bitter dialles of thy wrath, and the height of thine indignation? Humble our soules (wee pray thee) heere before thee, make our bellies to tremble, & a kind of

of rottennes to enter into our bones, to think vpon the glory of thy Maiestie, and the greatnesse and vglinesse of our own most grosse and inexcusable iniquities. Make vs to thinke with our selues, that if these stormes, which are yet but as a taste and touch of thy power, be so full of terror, oh then how fearefull will thy presence bee, when thou commest in thy glorie, shewing thy selfe from heauen with thy mightie Angels, in flaming fire, rendring vengeance vpon the children of disobedience: Surely then the heauens shall passe away with a noise, and the elements shall melt with heat, and mens harts shall faile them for fear, and for looking after those things which shall come vpon the

the world.

Let this, O heauenly Father, worke in vs that blessed feare, which is the beginning of wisedome, and which causeth a departure from euill: that so all these euidences of thy power and glorie, may be as so many alarums, to rouse vs from the bedde of securitie, and as summons from heauen to prouoke vs to repentance: Oh make vs to wake to liue righteously, and to be diligent that wee may be without spot and blamelesse, going on & increasing in all holy conuersation & godlinesse: And now, O gracious God, at this time, shewe thy mercy in restraining the rage and fury of this dreadfull storme, couer vs vnder thy wings, and let vs be sure vnder

thy

thy feathers, oh let vs abide in the secret and shadow of thee which art Almighty. The sea is calme by thy power, by thy vnderstanding thou smitest the pride thereof, thou stoppest the spouts of the raine at thy pleasure: if thou rebuke the winds, they are straight allayed, the thunder is quiet, and stil, at thy commaund. This we beleeue, because thy word of truth hath reuealed it: and this thy power & mercy we presume to craue, because thou hast promised, that if we call vpon thee in the day of trouble, thou wilt deliuer vs.

Furthermore, O Lord, vouchsafe vs this grace, that when by thy goodnes this terror and danger shal be past and ouerblowne, we may not then for-

forget thy kindnesse in our preseruation, nor be vnmindfull of the vowes and promises which we now make of better obedience: but that we may thankfully take vp that speech of gratefulnesse, and say, Prayse wee the Lord because hee is good, for his mercy endureth for euer: and may also let it appeare in our lines and courses, how sensible we are of thy loue and how carefull to walk worthy of thy fauor. Heare vs, O Lord, and helpe vs both now and euer in Christ Jesus, without whom none can come vnto thee, and by faith in whom wee haue boldnesse, & entrance with confidence into thy presence: to whom, with thy selfe, and thine eternall Spirit, one only and immortall God, we desire

desire to giue all glorie and praise for euer, Amen.

A Meditation or prayer necessary for a poore man.

TRuth it is, O Lord, that to my mutinous and repining nature, want is of all things most distastful, and pouertie is a burden euen intollerable. Sometimes I am ready to cal thy iustice in question, who measurest out so large a ouerflowing a portion vnto some, and yet art so strait and sparing towards mee. Somtimes I do almost condemne Religion to be

be meerely vanitie, the louers whereof lie open to so great extreamitie: Other whiles, my owne heart chargeth me with hypocrisie, telling mee that no man euer perished beeing an innocent, and that if I did so feare thee as I should, thou couldest not thus forsake mee. And much adoe haue I to master my owne affections, and to restraine my selfe from putting forth my hand to wickednesse, and from taking some strange course for my owne supply.

Thus, O Lord, I am straitned, thus I am euen haunted with whole troupes of vnquiet thoughts: all which by the continuance and enlargement of my owne scarcitie, and by the vncompassionatenesse which

which I finde among the men of this iron age, are rather multiplied & increased in mee, then any way slaked or diminished.

But eternally blessed be thy great Name, which hast opened the gates of thy mercie, & giuen hope of hearing and of helpe, to the baleſt and poorest among ſt men. Thou acceptest not ỹ persons, no not of Princes, thou regardest not the rich sooner then the poore. Beholde therefore (O louing Father in Jesus Christ) to thee doe I cry, to thy Mercy seate doe I stretch out my feeble hands. I haue learned, O Lord, that miserie commeth not forth of the dust, neither doth affliction spring out of the earth: the pillars of the world are thine, thou

thou openest or shuttest thy hand at thine owne pleasure.

Thy wisdom also is infinite, and thy iudgements are vnsearchable: who shall pleade with thee, to aske thee a reason of thy waies? Let it be enough for mee, that it is thy pleasure thus to debase me: Am I not in thy hand as the clay in the Potters? If thou doe giue me a larger portion, it is thy bountie: if thou doe abridge mee, what haue I to complaine, or what challenge can I make to that which thou keepest from me? Teach mee (I beseech thee) not to looke so much vpon this, what others haue, as to consider well, how little I for my part doe deserue to haue.

If I doe but breathe vpon the

the face of the earth, if I had no house but the open ayre, no garments but ragges, no food but the bread and the water of affliction, or the crummes that fal from some rich mans table, it were infinitely more then my best desert. A sinfull and unthankfull wretch, as I haue alwaies beene, what can I say is due vnto mee but perpetuall shame? When I iudge rightly of all things, so far am I from beeing able to say that thou hast wronged mee, or dealt too straightly with me, that I must rather stirre vp my selfe to magnifie thy mercie, which hast not laid vpon mee the vtmost of thy wrath, but hast giuen mee a time and an opportunity to repent. Let these things, I pray thee, the

soueraintie of thy power, the depth of thy wisdom, the foulenesse of mine owne desert, the kindnesse which (notwithstanding some outward hardship) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my ranging passions into order, that I may alwaies say, It is the Lord, let him doe what seemeth him good: This is my sorrowe, and I will beare it.

Open mine eyes withall, that I may see thy power, who canst raise the needie from the dust, and lift the poore out of the dung, and make him families like a flocke of sheepe, who canst commaund euen the very rauens to bring bread

and

and flesh vnto thy seruants, the heauens to droppe downe loode, and the rocke of stone to powlde streames of waters, to refresh those whom thou art pleased to prouide for. Shall I thinke thy power to be abated, or is thy mercie lesse then it was wont to be? Hast thou not made a promise neuer to forsake me? Am I not alwaies with thee, and doost thou not holde me by my right hand? Shall I imagine thee to be like the Birde whom thou hast depriued of wisdom, and to whom thou hast giuen no part of vnderstanding, who sheweth him selfe cruell vnto his young ones, as they were not his or as if he had trauailed in vaine? No, I am assured that though a woman should forget her

child.

child, and forbeare to haue compassion on the fruite of her wombe, yet thou canst not forget those whom thou louest in thy Sonne.

Thou knowest my wants, thou art able to supply my wants, thy loue will not suffer thee to leaue mee destitute, in that which thy wisedome knowes to bee conuenient for me. Encrease my faith, that I may depend yet more vpon thee, make mee diligent in the place & calling in which thou hast set mee, frame my minde and my desires to that rate which thou hast allotted me, keepe me from vniust and vnlawfull courses, from enuying the abundance which others doe enioy: possesse me with this perswasion, that this my

my present state is the fittest for mee, and that when it shall bee good for me to haue more, thy hand shall instantly be enlarged toward me: Stirre me vp to seeke thy kingdome, and to labour for the meate which endureth vnto life eternall. Enrich my soule with spirituall blessings in heauenly things: perswade my conscience of thy loue in Christ Iesus, that the feeling thereof may make all things sweet vnto me. Cause me both to trust and to wait for thy saluation, and in all things to striue to giue thee thy deserued glorie, and all this in and for thy sons sake, my only Mediator and Redeemer, Amen.

An-

Another of like nature, fit for one whom God hath enriched with outward things.

IT hath pleased thee (O Lord) out of ȳ freedom of thy bountie, to deale more largely with mee then with many of thy seruants, and to furnish mee with store of those outward blessings, which others (euerie way as good by nature as my selfe) do not enioy.

My heart is fraughted with much corruption: and though riches be in themselues a blessing, yet without thy especiall grace, they will be vnto me an occasion of many euils. Apt I shall

shall be to lift vp my heart, to pride my selfe in my own conceit, to trust vnto my wealth, to despise others, to growe in loue with this present world, to become colde and remisse in the best seruices, to conclude that I am highly in thy fauor, because thou hast inriched mee.

These be the diseases, which through the poyson of our nature, doe rise by these outward hauings, neither can I say that my heart is cleane from these corruptions. Purge them out of mee, I beseech thee, by the fiery power of thy spirit. Giue me pouerty of spirit & humblenesse of minde, amid this outward fulnesse with which thou hast endued mee. Make me to remember that the more I

haue, the greater shall be mine account, and the harder for me to be saued: that by ỹ meanes, my wealth may be so far from puffing me vp with secure presumption, that it may moone mee the rather euen with feare and trembling to worke out my saluation.

Cause mee to thinke often vpon the words of my Sauiour, that riches are deceitfull, and of a thornie nature, choking the good seed of the word, and making it to become vnfruitfull: that so I may learne carefully to handle them, and to vse them with great heedfulnesse and circumspection, least I should by them gall & wound my conscience, or be pearced through with manie sorrowes.

It

It is said (O Lord) that these high places of the World are slipperie places, in which it is hard to go with a right foot, and to keepe strait and euen steps: Oh, stir mee vp to so much the more care to ponder my paths, and to take diligent heede vnto my waies: suffer me not to iustifie my selfe to my own soule, or to make my self beleeue that I am as I ought to be, because waters of a full cup are wrung vnto mee: but teach mee seriously to consider, that as many of thy beloued seruants doe feele the smart of pouerty, so euen the most wicked and those which doe rebellious transgresse, haue a large portion in this life, liuing, waxing olde, and growing in wealth, their goods oftentimes encre-

ding the verie desires of their hearts. Grant therefore that I may labour for some better and more certaine assurance of thy grace, not grounding my hope vppon my wealth: but reioycing in this, if the due consideration of the danger and vanitie of aboundance may worke by thy blessing, to the abasing and humbling of my heart.

Oh let not mine eyes be dazled, nor my heart bewitched, with the glory and sweetnesse of these worldly treasures, which may be taken from me, or I from them euen in the twinkling of an eye: draw my affections to the loue of that durable riches, and to that fruite of heauenly wisedome, which is better then golde, and

the

the reuennes whereof doe surpasse the siluer, that my chiefe care may bee to haue a soule enriched and furnished with thy grace, fulfilled with the knowledge of thy will, in all wisedome and spirituall vnderstanding.

And because (O Lord) in hauing much, I am but a Steward vnder thee, and a disposer of thy gifts, enlarge my bowels towards others, make mee rich and fruitfull in good workes, being a father to the poore, and causing the heart of the widowe to reioyce, warming the loynes of the naked with the fleece of my sheep, not eating my morsels alone, but dealing my bread to ỹ hungry, and neuer hiding my selfe from mine owne flesh.

For why should I make golde my hope? or therefore should I striue to lade my selfe with this thicke clay, still plotting to set my neast on high, when all that I haue or can haue is in a moment turnd into vanitie? Quicken mee vp therefore to good duties, that the hearts of thy Saints may bee comforted by mee, and that in the place where I liue, I may by my forwardnesse driue on and prouoke others to all the offices of necessary benevolence. Let the bowels of the needie bee my treasurie, and let it be my desire and care there to lay vp in store a good foundation for my self against the time to come, not trusting to be crowned for the worth of my liberalitie (for what can

that

that be to a weight of glorie:)
but assuring my selfe that the
mercie shewed by mee vnto
others, is a beame of that loue
which shines from thee vpon
my soule.

Thus, O Lord, shall I by
thy goodnesse haue the true vse
of thy blessings, together with
a daily increase of much mat-
ter of thanksgiuing for thy
great goodnesse to me so vile
and vnworthy, and all for Christ,
and in his most glorious and
holy name. To whom with thee
and thy Spirit, one true, euer-
lasting, and only wise God, be
all praise, and power, might,
maiestie, and dominion, now
and euermore. Amen.

The Magistrates or Iudges Prayer.

IT hath seemed good vnto thy wisedom (O thou who art the disposer of all things both in heauen and earth) to call me (though vnworthy) to an office and place of speciall trust: euen to be one of the heads & Iudges of thy people, euen to sit in thine owne seat, and to be (as it were) a God amongst men.

Magistracy & gouernment is thine owne ordinance, and great is the obedience & respect which thou commaundest to it: thou hast honoured those who are entrusted with it, with titles of no little dignitie: thou hast

hast communicated thine owne Name vnto them. Let not, O Lord, this greatnesse puff me vp with pride, but let it fill my heart with feare: assuring my selfe by this, that as the place in which I stand is eminent, so the burden is weighty, and the busines much, yea & that the account for neglect will be exceeding fearefull. Stir me vp therefore, I beseech thee, to look vp in all humilitie towardes thee, and to begge earnestlie of thee in Christs name, to be enabled to that seruice to which thou hast appointed mee. Let it bee my care to make thy word my counseller, not suffering the booke of thy lawe to depart out of my mouth, that so I may obserue and doe according to all that is written

therein. Let the aime of all my endeauours, be the glorie of thy Name, in the peoples good, and not mine owne either gaine, or credit before men.

Clad mee with zeale as with a cloake, that I may haue courage for the truth, and administer iustice without feare, and doe right without respect of persons.

Make it euen a ioy vnto me, to deliuer the poore that cryeth, and the fatherlesse, and him that hath none to helpe him: that the blessing of them which are readie to perish, may come vpon mee, and that I may cause the heart of the widowe to reioyce.

Farre be it from me to peruert iudgement, or to wrest the lawes for by-respects. Oh let

let my soule abhorre all couetousnes, keepe me from louing of gifts, or from following rewards, knowing that these doe blind the eies of the wisest, and make them to forget the decree, and to change the iudgement of the children of affliction. Suffer mee not to vse my authoritie, either as a meanes to recompence and pleasure my friends, or as an instrument by which to bee auenged vpon mine enemies: but frame my heart to dealing truelie, according to the trueth of the cause, and not according to the state of the persons.

And because there is much subtiltie in these euill dayes, and manie meanes vsed by which to wrap vp matters, and to make bad causes to beare a

shew of goodnes, therfore giue me, I heartily pray thee, a wise and an vnderstanding heart, a sharpe, and discerning spirit, that I may be able to finde out the truth, in those things that come before mee, and may be diligent and willing, when I knowe not the cause, to seek it out, and so may doe all things in thy feare faithfully, and with a perfit heart.

Aboue all things, O Lord, let my heart be set, for the aduauncement of Religion, and for the promoting of thy glorious Gospell. Grant that I may account it my greatest honour, to giue countenaunce to it, and to those who preach it faithfully, and profesle it in sincerittie. Let me be a terror to Papists, and Atheists, and god-

godlesse persons: make me to looke vnto my selfe, and to my family, that no such may come neere me, nor receiue any little grace or fauour or protection from mee, but that I may further (as much as in mee lyeth) that necessary worke of destroying the wicked of the land, and of cutting off the workers of iniquitie.

In all these things make me constant, and bold, knowing that it is thy businesse, and that thou wilt bee with mee in the cause and iudgement, and wilt remember me in thy goodnes.

All these necessarie graces vouchsafe vnto me with a plentifull hand, O thou which art the God of grace, euen for his sake, who is the Mediator of grace, Christ Iesus, Amen.

The

The peoples prayer for their Gouernor.

MOst gracious God, and louing Father in Christ Iesus, thou hast commanded in thy sacred Word, that wee should make intercessions and prayers for those that are in authoritie: and it is saide there also, that by thee, Princes rule, by thee the Nobles: Iudges of the earth decree iustice. To thee therefore do we pray, and vpon thy great Name doo we call, humbly beseeching thee in the name of thy Sonne (in whom only thy eares are open to our prayers) to poure out thy graces in a large measure, vpon

vpon all those whom thou hast set ouer vs, and to whom thou hast giuen the power of gouernment amongst vs. Giue them zeale for thy glorie, that they may studie the aduancement of thy truth, & the speedy suppressing of whatsoeuer is contrarie to wholesome doctrine. Giue them the eye of prouidence, that they may stand vpon a cõtinuall watch, for the preuenting of all dangers and mischiefes, secretlie plotted against the Church and Common-wealth. Giue them wisedom to ordaine, and courage and resolution to execute good lawes, for the protection of thy people, and the cutting off of those which will not bee reformed. Take from them all pride of hart, all insolent

lent and tyrannous affections, all emulation and secret enuie one against another, all couetous and greedy desires, that they may not bee as roaring Lyons amongst vs, or as hungry Beares, but may cary the mindes of fathers towards vs: so shall we lead a quiet and peaceable life, in all godlinesse and honestie. And, O Lord, stir vs vp to be thankefull to thy Maiestie, for that thou hast giuen vs to enioy the benefite of gouernment: Teach vs to consider, what confusion and misery would come vpon vs, and euen ouerwhelme vs, if there were no Magistrates to protect vs. Who should be free from the wrongs & robberies, from the spoiles and vexations of the children of Belial: who

should

should be sure of ought that he hath, or of his own life, if there were no sword of ciuill authoritie to defend vs. The people should bee oppressed one of another, euerie one by his neighbour, the children would presume against the ancient, and the vile against the honourable, if there wanted lawes, and Magistrates, to keepe them which bee tumultuous disposed, within compasse. The enemy would sone stretch out his hand vpon all our pleasant things, there would be crying and cõplaining in our streets, crueltie and strife in our cities, iniquitie and mischiefe would neuer depart from our townes, if thou shouldest take away the King and the Counsellor, the prudent Judge, and the honora-

ble

ble Magistrate from vs: Oh make vs ashamed of our selues, who haue been so slenderly thankfull for so great a blessing: And giue vs, we pray thee, humble & obedient hearts, true and loyall affections, willingnesse to performe all seruices, and to pay all duties, which belong to those who are thy verie Watchmen ouer our states, & the Keepers and Gardians of our peace: nay make vs ready with all cheerfulnesse, euen to sacrifice our liues for their safetie.

And as wee doe desire the hauing and the continuance of godly Gouernors, so teach vs to make cõscience of liuing holily & righteously before thee, knowing that for the transgressions of the people, a land is

is subiect to many changes, and that for the subiects sinnes, thou art wont to take awaie such Gouernours, who iudge the poore in truth, and chase away all euill with their eyes: and to suffer follie to be set in great excellencie, and such to bee aduaunced to places of authority, whose preferment shall make the people to sigh, and euen to hide themselues for feare of oppression.

As therefore wee desire thy fauour in this thing, so grant vs grace, to liue in thy feare, assuring our selues that if we doe wickedly, we shall perish, both we and our Gouernours, thou wilt euen kindle a fire in the gates of our chiefest cities, which shall deuour our palaces, and shall not be quenched.

But

But (O Lord) turn away from vs all such heauy iudgements (which yet our great sinnes haue long since deserued) and still begirt vs with thy fauour, making fast the barres of our gates, setting peace in our borders, and aboue all, continuing & enlarging the passage of thy Gospell, and all for his sake, who is the very life & substance of ỳ Gospel, euen Iesus Christ our sole Sauior. Amen.

The Pastors sute.

HOly (O Lord) and honourable is that seruice to which it hath been thy gracious pleasure to depute mee. The matter I am chiefely to be

bee busied in, is thine owne Counsel: they be thy Oracles, and the scales of righteousnes, the dispensation whereof, thou hast committed to mee. Thou hast made me an Ouerseer of a part of that flock, which thou didst purchase with thine owne most precious blood. Thou hast called me to be a messenger and an interpreter, to declare vnto men their righteousnesse, to watch for their soules, among them to dispose thy secrets, and to pray them euen in Christs stéed to bee reconciled vnto thee. What man among al the sons of Adam, is worthy of this honor, and who is sufficient for these things? When as, O most mercifull father, I think vpon the weight of that charge which thou hast

put

put vpon mee, and conſider a-gaine mine owne weakeneſſe and inſufficiencie; who am a man of polluted lips, and euen as a child, vnable to ſpeake the ſecret of thy Goſpel as becom-meth me, mee thinkes, I may well cry out with the Prophet, Woe is mee, I am euen vn-done, how ſhall I ſtand vp-right vnder ſuch a burden? But when I looke backe into my owne conſcience, and find there a comfortable witneſſe that I haue not thruſt in my ſelfe for a Paſtor, and remem-ber alſo what is regiſtred in thy Word, how thou makeſt thy power perfit through weake-neſſe, and chooſeſt the feeble things of the world, for weigh-tie purpoſes, it is a kinde of enlining to my ſpirits, and

a

a refreshing to my discouraged and drouping thoughts: and I am thereby emboldened to presse neerer to thy throne of grace. O thou who both callest whom thou pleasest, and makest those able whom thou callest: Be mercifull vnto me (euen with the strength and intention of my desires I most humbly pray thee) make my hart a very treasury of saving knowledge, fill it with soundnesse of iudgement, and with a large measure of spirituall vnderstanding, that I may both holde fast the patterne of wholesome doctrine, and be able to improoue those that say against it: Kindle in my affections a holy zeale, that my whole spirit may be, to take heede to, and to fulfill that Ministerie which

which I haue receiued. Let my lips preserue knowledge, and let them be as the lippes of the righteous, by which manie be fed: giue me a dooze of vtterance, that I may open my mouth boldly, and that my tongue may be as the fined siluer, that so I may both shew the people their sinnes, and be able to minister a word in time to him that is wearie.

And in my preaching (O Lord) vouchsafe mee both diligence and humility: diligence, that I may still bee instant, neuer fainting in my minde, either for the small successe of my labors, or for the opposition of corrupted minds, or for those stormes which Sathan raiseth vp against the faithfull dispensing of thy truth: and humili-

tie,

tie, also, that I may not seeke mine owne glory and applause with men, but the bringing in of sheaues into thy barns, and the gathering of thy Saints into thy folde. For this cause, teach mee to take heede of the affectation of words, and of seeking to abound with the enticing speech of mans wisedome, chusing rather by the plaine evidence of the spirit, to approoue my selfe to mens consciences in thy sight, then by a vaine blast of words, to gaine an opinion of eloquence and learning before men.

And for thy better furtherance of this great worke, make me carefull to knowe the state of my flocke, and to harken after their courses, to obserue their cariages, to note their opini-

ons, and to find out their especiall sinnes, that so my speeches may bee as words in season, euen like apples of gold with pictures of siluer.

Make mee wise in iudging, skilfull in separating the precious from the vile, bolde but yet pittifull and compassionate in reproouing, resolute in those things which are meete to be vrged, and farre from yéelding in the smallest things which may strengthen them in euill, and be a stop in their spéedie reformation.

Let it be euen my whole businesse to séeke that which is lost, and to study how to bring those out of the snares of the diuell, which are taken by him at his will.

Make my face strong, and my

my forehead as the Adamant, against their faces, which shall either scorne or withstand thy truth. Let mee make readie my backe for the smiters, and my cheeke for the nippers, and not hide my face from shame and spetting, making no account, no not of life it selfe, so that I may fulfill my course with ioy, and the Ministration which I haue receiued of thee, to testifie the Gospell of thy grace.

Frame mee to diligence and painfulnesse in my priuate imploiments, in reading, in studie, in meditation and prayer, that I may be a workman, not needing to bee ashamed, and that men may see how I goe on, and profit in my calling.

Let my life be a patterne of

holinesse to my flock, let there bee no fighting betwixt my behauiour and my doctrine: but grant that my very course and cariage, and ordinary speeches, may sauor of grace, that so I may giue no offence, either to those that depend vpon mee, or to them who desire to haue some occasion and matter of reproach.

Make mee also circumspect in my familie, in my wife, children, seruants, ouerseeing the wayes of my household, knowing how many eyes are cast vpon mee and mine, and how soone (by Sathans teaching) men will make the worst of euery little trespasse. And because (O Lord) the businesses of this world are a great withdrawment, & the pretense

of

of caring for posterittie, doth kill the zeale of manie, and leade them into manie foolish and noisome lusts: therefore (I beseech thee) suppresse within me all earthly-mindednesse, keepe mee from entangling my selfe with the affaires of this life, restraine mee from seeking vnto my selfe great things, let it bee enough for mee that I haue euen a nale in thy holy place, and a roome among the seruitours of thy Church.

As for those which belong vnto mee, let mee neither be without care (for that were worse then infidelitie) nor yet so taken vp with care, that I should forget my chiefest businesse: But let mee assure my selfe that thou wilt bee my

God, and the GOD of my ſeede: and wilt not leaue them deſtitute of earthly bleſſings, for whom thou haſt prouided an eternall inheritance. With this hope, make me to goe on with cheerefulneſſe, doeing that whereto thou haſt called me, and leauing thee to prouide and care for the reſidue. Thou O Lord, knoweſt the deſires of my ſoule, thou beſt vnderſtandeſt what things are fitteſt for me in reſpect of that great calling to which thou haſt ordained me, and what I moſt ſtand in neede of: Supply mee, I beſeech thee, out of thy fulnes, and crowne my labours in the Miniſtry, with the conuerſion of ſuch ſoules, as are ordained vnto life, and that for thy ſons ſake, who is the chiefe Shep-

heard:

heard: to whom let my soule and spirit, giue honour, glorie, and praise, now and for euer, Amen.

READer, let mee signifie to thee by the way, that I did not pen this prayer out of an opinion, that any of my brethren need a direction, or wanted skill, to do their owne message to the Lord: but for an exercise of meditation for my selfe; vvhereof notwithstanding, my fellow-labourers may make this vse, to be remembred heereby of the weight of their calling, and of the many graces appertaining thereunto. The Lord make vs all both faithfull and profitable.

The Prayer of the flocke, for their faithfull Shepheard.

O How gracious hast thou beene vnto vs (most bountiful God) in giuing vs a Pastor after thine owne heart, able and willing to feed vs with knowledge and with vnderstanding, and to reueale vnto vs faithfully thy whole counsell: one who hath skill to resolue vs in our doubts, to comfort vs in our perplexities, to recall our wandrings, to instruct our ignorances, & to goe before vs as a guide in ẏ way that leadeth vnto peace. Surely, thou hast not so dealt with euery

uery place, neither is there any desert in vs, for which thou shouldst afford vs such a fauor. If thou hadst still left vs in our natural darknes, & hadst suffered vs to be perpetually plunged into that region of the shadow of death, in which we sate of our selues, it had been but iustice in thee, it was euen free to thee to haue finally forsaken vs.

O Lord, make vs thankfull, and quicken vs vp, that we may eue fill our mouthes with the praises of thy name, who hast caused the light of thy Gospel, thus to rise among vs, and to shine vnto vs for our comfort. O make vs carefull to walke while we haue light, that wee may bee the children of light, and to beware how wee

receiue thy grace in vaine, or neglect so great saluation.

Let vs euer remember, that to whom much is giuen, of them there will bee much required, and that our sinne will be greater, and our condemnation the more heauie, if wee make not the right vse of this thy mercy. And cõcerning that man, whom thou hast made a watchman ouer our soules, we beseech thee to enlarge his heart, to encrease his gifts, and to endue him yet, with a fuller measure of thy graces. Giue him the spirit and zeale of Paul, that hee may with all boldnesse of speech deale vnto vs thy Gospell, and publish euen the secret therof for the edifying of our soules. Make him mightie in the scriptures, like Apollos, that

that by the power thereof he may both conuict our consciences, and stop the mouthes of all gain-sayers.

Vouchsafe him the word of wisedom and knowledge, that hee may rightly iudge of our estate, and vnderstand what things are most expedient, and fitting for vs, and so may speak to our consciences, finding vs out in our speciall sinnes, and guiding vs in those holy courses from which we haue chiefly gone astray. Let his words be like goads, pricking our harts, that we may not be hardned through the deceitfulnesse of sinne: let them be as fastened nailes, not soone forgotten, but fixed in our inward parts, that they may bee euer readie at hand, as counsellours to direct

rect vs in the way which wee must chuse. Make him stable and constant in the best courses, that hee may not bee as a reed shaken with the winde, but as a firm foundation, that by his perseuerance in good, our hearts may the better be established. And wee beseech thee, O Christ, who holdest the starres (the Angelles of thy Churches) in thy right hand, that thou wouldest be pleased to protect him, from vnreasonable and euill men, and from the wrongs and iniuries of all the wicked enimies of thy blessed truth.

Doutlesse Elymas will not cease to peruert ȳ strait waies of the Lord, and Alexander will withstand his preaching sore, & men of corrupt minds, will

will resist the truth with all their power: Therefore make thou the weapons of his warfare mighty through thee to cast down holds, and blesse the labours of his ministrie, to the calling and conuerting of those which are ordained vnto life.

Bend our hearts to yeelde obedience to thy word spoken by his mouth, that we may receiue it, not as the word of a man, but as it is indeed, thy word: and make it also effectuall in vs, that wee may not bee onely professors and hearers of thy will, but doers, and practicers, and continuall performers of the same. And teach vs to reuerence him (wee beseech thee) and to haue him in singular loue for his workes sake,

sake, ministring vnto him cheerefully with our goods, knowing ỳ it is a small thing for him to reape our carnall things, who soweth among vs spirituall commodities.

In all our prayers make vs mindfull of him without ceasing, that his studies may be directed, his indeauors guided, and his labours in thy worke blessed, to the glory of thy name, and to the saluation both of him, and of vs which heare him: all which we craue of thee with all earnestnesse and humilitie, for thy deere Sonnes sake, who hath ordained Pastors and Teachers for the collection of his Saints, and who is the supreame and soueraigne Bishop of all our soules, to whom be praise without

out ceasing, now and for euermore. Amen.

The Students prayer.

O Thou the Father of lights, from whom commeth downe euery good and perfect giuing: it is by thy holy prouidence, that I am here placed in the Schooles of the Prophets, to be trayned vp in the knowledge of good letters, and it is thy goodnes onely which must giue a blessing to my labors, otherwise all my studies and vndertakings will bee in vaine.

To thee therefore doe I make my prayer, to thee (O Lord)

Lord) doe I lift vp my soule. Thou giuest sharpnes of wit, knowledge and discretion are thy bestowings, thou art the enlightner of the minde, thou makest to apprehend those things, which the shallownesse of nature, of it selfe is vnable to conceiue. I beseech thee therefore, euen for his sake who is thy wisedome, whom thou didst possesse in the beginning of thy way, he being before thy works of old, that thou wouldst vouchsafe to furnish mee with such a competencie of giftes, as thou in the depth of thy wisdome knowest to bee conuenient for mee. Order my desires, direct my choise, season & sanctifie my heart, that I may couet the best gifts, & that my studies may not be led & caried

by

by a vain affectation of knowledge, and curious inquirie into hidden sciences, for ostentations sake, that so I may purchase admiration & credite, for acutenes and learning before men, but that I may aime at the publique good, how I may bring glory to thy name, and comfort to my soule, by the promoting of the common benefit of humane societie. And because Authors are infinite, and much reading is a wearinesse to the flesh, and will soone cause distraction, and breede rather varietie of endlesse and unprofitable questions, then any soundnesse of knowledge: For this cause, I beseech thee so to direct mee, that I may wisely discerne whom to follow, and whom to auoid, and

may constantly apply my selfe to that course, by which I may best attaine to my desired end. Preserue thou mee also from the poyson of vnsound opinions, and from the sowre leauen of all erroneous fancies: and for that end, teach me not to leane to mine owne wisedome, or to trust to anie sufficiencie of mine owne, for the discerning of things that differ: but grant that I may giue vp my selfe to be guided by thy spirit, which is the alone teacher of that way which wee must chuse. And seeing (O Lord) thy holy Word, which thou thy selfe hast inspired, is the treasury of all true knowledge, where onely that wisedome is to bee found, whose fruite is better then golde, and

the

the reuenewes where of doe far exceed the finest siluer: therfore, make me a diligent and a busie searcher of that sacred booke, that it may be familiar vnto mee, and dwell plentiously in my inward parts, and that so I may feele the swætnesse of it in my soule. The times also, O most gracious Father, beeing so full of perill, and so abounding with manie dangerous allurements vnto euill, partlie by wicked company, and partly by vaine delights, I am an earnest petitioner to thy goodnesse, to make mee warie and circumspect for the preuenting of these creeping & bewitching mischiefes.

Giue me wisedome to make choice of the societie of those, by whose sobrietie, and grauity,

and

and good example, I may be bettered, and to haue an eye to those who are vpright in their way, striuing to tread in their steppes, and to be a follower of their courses.

Cause mee to bee alwaies euen afraide of my selfe in the vse of delights, knowing how hard a thing it is not to exceed, and how soone a mans affections shall be ensnared. Let my care therfore be, to find meanes rather for redéeming, then for passing away my precious time, my thoughts being still busied vpon the long tourney which I haue to goe, before I can come vnto due perfection.

In other things also, O good God, guide me by thy holie hand, that I may kéep my selfe with-

within the lists of Christianity, beeing modest in apparell, moderat in diet, chaste and temperate in speech, sober in fashion and my ordinary deportment, respective to my superiours, amiable to my equals, without pride and insolencie towards those that are belowe mee, curteous and affable, and yet without vanitie and popularitie, towards all. Among all, let mee bee steady in my courses, both of scholastical exercise for the polishing of the mind, and of diuine & spirituall imployments, for the adorning and garnishing of the soule: that as I growe in yeeres and standing, so I may also thriue in knowledge & in grace, and that in Iesus Christ, in whom only I respect the granting of my

my requests, who breath vpon me with his spirit, making my soule forward and willing to depende vpon thee, and to return vnto thee, all due praise and glory, world without end. So be it.

The person intending mariage, may be thus directed.

MAriage. O Lord, is thine owne holy and sacred ordinaunce: euen before our grandfather Adam had sinned against thee, and thereby depriued himselfe, and all his posteritie of that happinesse in which thou hadst at first created

ted him. Thou sawest in thy wisedome, that it was not fit for mankind to be alone. Upon this, it was thy pleasure to appoint this blessed knot, yea and thy selfe also to bee as a principall agent, in the first conioyning it. To this estate, thou hast annexed great prerogatiues, as a meanes of much good and comfort vnto man.

Seeing therefore by thee in thy good prouidence, called to the linking of my self into this wedlocke band, I embolden my soule, by those promises which thou hast made of hearing those suters which come vnto thee in Christs name, to cast downe my selfe heere before thee, and to intreate thy gracious direction in this waigh-

waighty enterprise.

Sanctifie my heart (I beseech thee) and bring my affections into an holy temper, that I may neither like a brute beast be led by mine owne vnbridled lusts: neither yet may, like one that mindeth onely earthlie things, dote onelie or chiefely vpon worldly wealth: but that my main desire & drift may be to find out such a yoke-fellow, by whose sweet society I may bee furthered vnto godlines, and helped onward in my voiage towards heauen. For this end, make me, O Lord, diligent & circumspect before hand, carefull to vse the aduise & counsel of my christian friends, fearfull of my selfe, least affection should preuaile in mee before iudgement, feruent in prayer

vnto

vnto thee, by whō all things are disposed, & to whom the harts of all men are directlie known. Restraine in me all violence of passion, all rashnesse of affection, that I may not suddenly be ensnared with outward beautie, or bewitched with the glorious shewes of parentage or of portion: but that still my desire may be after the hid man of the hart, and after those spirituall ornaments without which the greatest among the sonnes of men are but vile and base in thy sight.

Make me to be euen precise in the obseruing of all conuenient circumstances: such as are the consent of those which haue any interest in me by thy word, a reuerent betrothing, and such like, still caring to

followe those things which are of good report. And when I shall by thy prouidence be brought to the sight and knowledge of that partie which thou hast appointed for me. O then knit our soules together in a neuer to be broken league of holy loue: that so wee may in a gracious manner be a ioy and delight either to other, & may euen studie, betwixt that and our mariage date, so to informe our selues with each others disposition, and with those duties which are appertaining to the maried life, that our vnion being begunne in thy feare, may be continually blessed with thy fauour, and so all may be to the glorie of thy glorious name, to our mutuall comfort and building vp in grace; and to the

good

good example of those which shall behold our course, through Jesus Christ. Amen.

The maried persons their ioynt request vnto GOD.

THou (O most blessed God) biddest first ordain ỹ maried state: and it is thy prouidence, by which were which were two, are now made one flesh, hauing mutually resigned ourselues either to other, by our entrance into this holy league.

It is the desire of our soules, to liue together to thy glory, and to the comfort and con-

contentment each of other. This we cannot doe without thee (for of our selues besides sin we can doe nothing): vnto thee therefore do we commend our most earnest and humble sute, that it may please thee so to besprinkle our soules with ỹ deawe of thy grace, that from thence may spring a plentifull increase of sobrietie, of righteousnes, and of holinesse in our lines.

Allay in vs all sensuall and brutish loue, purifying & sanctifying our affections one toward another, that we may in nothing dishonor this honorable state, nor pollute the bed of mariage, which thou thy selfe in thy word hast called vndefiled: but may vse this thine ordinance in ỹ holy fear, that car-

nall

nall lusts may bee slaked and subdued, not increased or inflamed thereby.

Endue vs with a godly care to acquaint our selues with thy blessed word, that by it wee may know & vnderstand what dutie is required at our hands: what authority tempered with loue and compassion, and freed from all bitternesse, is committed to the husband: what obedience, and submission with reuerence is commended in the wife: what watchfulnesse is matrimoniall duties either to other is enioyned: what prouidence and care is expected of the man, and what assistance and helpe of the woman.

And when wee knowe and haue learned these things, grant that it may be our study

to practice them, that so the husband may bee as a faithfull guide to his wife, and the wife a crowne and credit to her husband.

Make vs wise to obserue the natures and dispositions one of another, that in all lawfull things, the one may seeke to please and content the other, the one may knowe how to beare with, and to forbeare the other, not winking at anie euill in one another, but discréetly chusing the fittest opportunities for mutuall admonishing, without all shewes of tyrannie in the one, or of presumption in the other. Open our harts, that we may faithfully and thereafully communicate, one to the other, that sweetnesse which wee finde in

hea-

heauenly things, that so wee may goe hand in hand towards heauen, and that our chiefe loue and delight either in other, may be grounded vpon the hope we haue that we are heires together of ỹ grace of life. In our familie linke vs together in one common care to ouerlee the wayes of our houshold, to seeke the promoting and aduauncing of thy kingdome, the good instruction and education of our children and seruants.

Finally, O lord, so vnite and combine vs together in fidelitie of affection, that we may euen deuote our selues to the procuring of the present and eternall good one of another: that so liuing heere comfortably, wee may raigne with thee

perpetually, in that thy kingdome, which the blood of thy sonne hath prepared for those that loue and feare thy name: vnto which kingdom, O Lord, reserue vs, euen for thy sonnes sake, and for thy mercies sake. Amen.

A direction for him whom God hath made a father, or gouerner of a family.

I Bow the knées of my heart heere before thy throne of glory (O almightie and euerliuing God) not presuming vpon my selfe, but grounding my hope of being heard, vpon those rich and gracious promises which thou

thou hast made vnto vs in thy best beloued Sonne.

In him I beseech thee, to afford mee thy grace, and to supplie me with such spirituall helps, as are needfull for this degree and place to which thou hast appointed me.

Thou hast made mee the guide and foundation of a familie, thou hast furnished me with children, and giuen me seruaunts to bee ordered and commaunded by me: Wherin thou hast not onely called mee, to bee a prounder for their bodies, that by them, and by their paines and outward thriuing, I might receiue to my selfe an outward benefit, but to be euen a watchman for their soules, that as much as in me is, I may win

them vnto thee.

O Lord, as thou hast called mee to this seruice, so giue me both conscience and abilitie to discharge it. Teach mee to look vpon Abraham, the father of the faithful, and to learne of him, to command my sonnes and my houshold, to keepe thy way, and to resolue with Iosua, that whatsoeuer others doe, yet I and my house will serue the Lord.

To this end, make mee carefull in the vse of all good meanes, in bringing my compante with mee on thy Sabaoths, to the publique ministry, in the steady and constant vsing of priuate exercises, as praying, reading, and such like, in ouerseeing their wayes, in admonishing the vnrulie, in incou-

incouraging the forward, in quitting my house of those which hate to be reformed, and in shewing my selfe a patterne and an example of holinesse vnto them. Touching my children in particular, remember mee, I pray thee, to make conscience of bringing them vp in thy feare, in the knowledge & vnderstanding of thy word, in all sobrietie and comelinesse of behauiour, and in some profitable course, by which they may after time to the seruice either of the church or commonwealth.

Let me be wise to suppresse euill in them whiles it is yet young, chastening them betimes: but yet with taking heede, to keep a middle course betwixt two extremities of too much

much indulgence, which might embolden them to sin, and of too much seueritie, which might prouoke them to wrath, and driue them to some desperate inconuenience.

And, O Lord, blesse those vnto me which thou hast giuen mee, season them with grace, and plant in them a loue and taste of the best things, keepe them from the dangerous corruptions of these leperous times, grant that vertue may growe vp in them with their yeeres, that as the world is increased by their number, so by them there may be an addition to thy Church.

Concerning my seruants also, let it be my desire to sort my selfe with such as feare thy name, knowing that mine affaires

affaires shal succéd the better for their sakes: and for the ordering of them, teach mee wisedome, to keepe them from idlenesse, by a diligent, but yet not too grieuous and cruell imploying them: giue mee a respect of equitie, in rewarding them according to their paines, neuer abridging the labourer of his deserued hire: giue me mercie also, that in their sicknesses & infirmities I may regarde them as my sonnes, and be as willing to supply them with necessaries, as if my selfe sustained their encombrances.

These duties, O Lord, as thy word hath reuealed them vnto my soule, so doe thou vouchsafe to ingraue them in my heart, and to make mee a con-

conscionable performer of them in my course, that so I may haue (like the belecuers of old) a church in mine house: So, Lord, shall I be a credit to my profession, and my account also at the great day of reckoning shall be comfortable: to which day (O good Father) I beseech thee) to prepare mee, that after my few daies spent in this earthly houshold, I may liue for euer with thee in thy heauenly family, through Iesus Christ my blessed Lord and Sauiour,

Amen.

The

The ſonnes or daughters petition in reſpect of Parents.

GReat is the honour (O Lord) which by thy pure and vndefiled word, is due from children to their parents: great bleſſings haſt thou promiſed to thoſe which make conſcience to performe it: and fearefull and heauie are the curſes threatned againſt thoſe that do neglect it. O therefore beget in mee, I beſeech thee, a holie eare, both to know and to practice that gracious dutie, which is required of mee in this behalfe. Draw mee into the ſerious conſideration of thoſe manie

nie bondes of obedience and thankefulnesse, by which I am tied vnto my parents: of the louing affection which they haue euer caried towards me: of the care and paines which they haue taken, in the bringing of me vp vntill now: what were the sorrowes of my mother in her first conceiuing me, what anguish and paines shee sustained in bringing me forth, what labours and watchings shee hath since endured, in cherishing and attending my infants estate: Wretched were I if these things should euer be by me committed to forgetfulnes, or if I should but slightly remember these many kindnesses. Make mee willing (O Lord) to returne faithfulnesse and dutie, for so much loue:

loue: Giue me a tractable and a yeelding heart, that I may cheerefully∣te and with delight submit my selfe vnto them, to performe their appointments, in all things which may bee done without the manifest breach of thy reuealed will. And, O good Father, so direct them with thy holy spirit, that they may neuer impose ought vpon mee but that which shall be right in thine eyes, and for thy glory, in the good & comfort of mee thy seruant: that they may not tyrannously abuse that authoritie which thou hast giuen them in respect of me: Or, if they shal be too rigorous or too seuere vnto me, yet kéep mee (I humbly intreate thee) from repining, vouchsafe me patience & meeknesse of spirit,

that

that I may neuer thinke, or speake, or doe ought, that may so much as sauour of cõtempt, or rebellion against them: And when they shall (as, O Lord, aboue all things, open their hearts and their mouthes that way) giue wholesom and godly admonitions to mee, how to feare thee, and by what meanes to keepe my selfe vnspotted of the world; then afford mee, O most mercifull God, an attentiue and an obedient eare, that I may lay vp all such gracious instructions in my heart, and may reioyce and make glad their soules, by my religious conformitie to their precepts.

Withall, O Lord, cause me in gesture and ordinary behauiour, to vse all reuerence to their persons, and to take heed

of

of blasing their infirmities, or of despising their age: and if it shold please thee to lay want and pouerty vpō them, let it be my care to be a help & comfort to them, and to make prouision by all good meanes to sustaine them, knowing that I am neuer able, by all I can doe, to make them a full and complete requitall: Furthermore also I pray thee, to quicken me to the duty of prayer on their behalfe. Lengthen their daies to thy glory, let thy graces grow and increase in them wᵗ their yeers, perfit in them what good soeuer thou hast begun, and make mee carefull, euer to giue them that contentment in thee, that I may neuer iustly make heauie their harts, or bring their gray heads with sorow to the graue.

O thou, by whose good spirit it is that I haue thus prayed, vouchsafe my sutes a gracious entraunce into thy most holy and glorious presence, & heare them in him, who in the daies of his flesh, was a most exact patterne, as of all holy duties, so of childe-like obedience vnto Parents, euen Iesus Christ thy eternall sonne, the alone hope of the saluation of my soule, Amen.

The seruants supplication in respect of his place.

THy prouidence, O Lord, and thy wisedom, do wonderfully appeare by thy disposing

posing all things in an exact and certaine order. Some thou hast ordained to rule, and some to obey: some thou hast entrusted with the gouernment of kingdoms, some with the ordering of priuate families: It is thy pleasure to lift vp some to be commaunders & masters of others, and to keepe some in a lower rank, to be seruants vnto others: All are appointed by thee in some set course of life to serue thee, & thou respectest duly, and prouidest for thy glory out of the most inferiour, as well as from those of highest degree. And me, O gracious God, amongst others, hast thou reached vnto, by that thy gouerning spirit, whereby most sweetly thou directest al things: and heere thou hast called me

to

to the condition of a seruant in this family. Let mee not murmure, I pray thee, that I am not aduaunced (as others) to a higher state, but remember me of my sinfull deserts, who cannot challenge at thy hands so much as a place to breath in vpon earth. O let mee thinke mee happy, who haue libertie, though in a lowe estate, to learn to knowe thee, & to be brought out of the base bondage of my nature vnto sathan, to be thy freeman, and a partaker of the glorious libertie of thy children.

And concerning the duetie belonging to my place, teach mee to account my Master woorthy of all honour, and to behaue my self with all respect vnto his person, knowing that

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euen hee, in regard of his gouernment, beareth the image of thy soueraignty: and that the contempt against him, doth reach so high, to become a contempt against thy Maiestie.

Enable mee to the shewing of all faithfulnesse & diligence: make me carefull to please in all things, to beware of murmuring, and answering again when I am reproued, to flie falsehood and pickeing as a serpent, to abhorre all eye-seruice and men-pleasing.

Let it bee euer in my heart, that whersoeuer I am, I am still in thy sight: that so the consideration of thy beholding me, may be a spurre vnto diligence, and a restraint from all sloath and vntrusty cariage in my

my businesse.

Make the credite of Religion precious vnto mee: that so by my truech and vpzightnesse in my course, I may adorne thy Gospell, and may neuer giue iust cause to make thy holie and glozious Name which I pzofesse, to bee euill spoken of. And, O Lord, inasmuch as thou hast the harts of all men in thine hands, turne the hart of my master towards me, that he may deale louingly and mercifully with mee: and not with my bodie onely, but especially with my soule, teaching mee in those things wherein I am ignozant, and admonishing mee there where I goe astray: To me also giue a milde spirit, and apliable disposition, that I may listen gladly

gladly to the words of instruction, and may reioyce to liue where the meanes is vsed to conuert and winne my soule to thy kingdome. And though it should so fal out for my trial, that my master should be more froward, and hard to please, more straitt towards mee, and more without respect of mee then is fit: yet, O Lord, let not this make mee to remit ought of my dutie, but grant mee to remember, that whatsoeuer I shall do in singlenesse of hart, as vnto thee, the same I shall receiue of thee, yea with an infinite recompence, euen a reward of inheritance, in thy kingdome. O heare me thy poore vnworthie seruant, not for my owne sake (for my best desert is the depth of hell) but

for his sake, who to free me from the slauerie of the Diuel, tooke on him the forme of a seruant, euen Iesus Christ, who is now highly exalted, to raigne with thee, and thine eternall spirit, one onely God, throughout all generations for euer. Amen.

The prayer of the aged.

THou (O Lord) art the Ancient of daies, and from euerlasting to euerlasting, thou art God: thou wast yesterdaie, and to daie, thy yeeres faile not, but thou art the same for euer: Thou conteinest heauen with thy spanne, and com-

pre-

p;ehendeſt the duſt of the earth in a meaſure: thou diſpoſeſt the times, and thou determineſt each mans daies, the number of his moneths is with thee, thou appointeſt his bounds, to which hee ſhall come, and beyond which he cannot paſſe. It hath pleaſed thee, to d;aw out the th;ead of my life, further then thou haſt many others, and haſt granted me to fill vp the tale of many yéeres. Thou mightſt haue turned me to my duſt long agon, yea thou mightſt haue ſtopped my b;eath, as ſoone as I firſt receiued it, and haue p;eſently condemned me to euerlaſting chaines, there to bee kept vnto the laſt day. O make me thankful fo; thy goodneſſe, who haſt vouchſafed to multiply my dayes vpon this

earth: and that not simply, O Lord, because I haue liued so long (for what can long life auaile if I lose my soule?) but because I haue had a long time of repentance, & haue so plentifully enioyed the good meanes of knowing thee in Christ.

Forgiue vnto me (notwithstanding my great neglect, & passe by the infinite vanities and offences of my youth. I confesse, O Lord, that I haue not so carefully taken the opportunities which thou hast giuen me, nor attained to that measure of knowledge & of repentance, which I might haue done, the time of my life considered: neither hath my grouth in grace beene answerable to the many helps which thy great mercy hath afforded mee: so

that

that when I looke backe into the daies that are past, and consider how much time hath been consumed in carnall contentments appertaining to the body, and how small a portion hath bin spent in spirituall things belonging to the soule, and do reade in the records of my conscience, the many slips yea grosse faults, which I am guilty of, I am euen ashamed and confounded in my selfe: neither can I say ought for my selfe, but euen with manie sighes and sobbes of soule cry out vnto thee, O remember not the sinnes of my youth, nor my rebellions, but according to thy kindnes remember thou mee, euen for thy goodnesse sake, O Lord. And I beseech thee make mee yet

more humble, and more vile in mine owne sight, for these my long since cõmitted euills: that so my repentance may be more vnfained, and my longing for thy mercie in Iesus Christ, the more strong and vehement.

And now (Lord) withall I beseech thee, together with the increase of yeeres, giue mee an increase of faith, & an increase of stedfast assurance of thy loue. Let not thy graces in mee, wither with mine age, or my zeale for thy glory, cole, with that decay of bodily heat, which accompanieth this my declining time: But make mee, as those trees which be planted in thy house, and flourish in thy courtes, which in their age doe bring forth fruite, and

and are then fatte, and flourishing: that now chiefly I may be fruitfull in all good woꝛkes, knowing that vnleſſe my age be found in the way of righteouſneſſe, it cannot bee vnto me a crown of gloꝛie. Let me bee a patterne of grace and godlineſſe vnto thoſe that are young: cauſe mee, by ſoundneſſe in the faith, and by a ſober, honeſt, and diſcreet behauiour, to be a teacher to them of good things. And eſtrange my mind, moꝛe and moꝛe from woꝛldly things: ſuffer mee not to delude my ſelfe with a vaine hope of liuing yet a little and a litle while: but let me, like Paul, die euerie day, and be a continuall pꝛouider foꝛ my laſt departure: which time when it ſhall come, as I knowe it cannot be

farre hence, O I beseech thee do not then forsake mee, but so stablish me with thy free spirit, and fil my heart with the ioyful feeling of thy mercy in the pardon of my sinnes, that I may sleep in peace, and may comfortably yéeld back my soule into thy hands which gaue it mee: and that for Iesus Christ, who is my life, and with whom I desire and hope and pray to appeare in glory, at the day of his great appearance, and then for this vile bodie, to receiue a more glorious body, like to his own, clothed with immortality, and euerlastingly freed from corruption.

Amen.

The

The prayer of youth.

GReat is thy mercy, O Lord, in that thou hast vouchsafed to all humbled sinners, libertie of accesse into thy glorious presence, and promise also of successe in those things which they shall craue of thee in the name of Christ.

Teach me, I beseech thee, to take comfort in this freedome, and to be an often and an ordinarie suter vnto thy Maiestie. And that so much the rather, O Lord, because of the danger of these wicked and infecting times, and of the aptnes which is in mee, now in my tender yeeres especially, to fall euen

into the greatest sinnes. Heere therefore doe I prostrate my selfe before thy throne of glorie, humbly beseeching thee, to season my heart with thy heauenly grace, and so settle in me a desire to feare thee, and to walke in holinesse before thee, aboue all things.

Suppresse the rebellion and pride of my nature, bring my vnruly affections into order, subdue those lusts which y heat of youth enkindleth in mee. Frame mee to the respective entertainement of their godly aduise, who are able to instruct mee.

Make mee to bee euen fearfull of my selfe, and iealous ouer those wayes which my own heart most affects, very warie and circumspect with whom

whom I doe conuerse. Teach me to remember thee my Creator now in my youth, and to resolue to consecrate these my fresh & greene yeeres to thy glory, to learne betimes to stand in awe of thy iudgements, and to make conscience of euerie little sinne, knowing the deceitfulnesse thereof, how it will ensnare by degrees, and how hard it will bee hereafter to reforme those euils, which are growne strong and mighty by continuance.

And to the end, I may both direct and redresse my waies the better, oh let me take heed vnto them by thy word, let that be my counsellour to instruct mee, thy spirit also secretly informing mee in the way that I shall

shall chuse. Plant in mee obedience to my Gouernors, and a care of shewing all due reuerence to those which in age or in authoritie are before mee.

Root out of me all selfe-loue, all good opinion of my self, all pride and hautinesse of spirit, all stoutnes and stubbornnesse of disposition, all affectation of the follies and vanities of the times, all wantonnesse of thought, all vncleannesse eyther of speech or behauiour: all which be the common sicknesses of our younger dayes, from none of which I am able to say, My heart is clean: and to crucifie my flesh with the lusts thereof, that I may feele with growth in yeers, a growing on in grace, and a daily decaying of my inbred wickednes,

nes, together with a proceeding on into full holines in thy feare. Bee mercifull, O Lord, vnto mee in this, and in all other things, which thy wisedome knoweth to be conuenient, for thy blessed sonnes sake, Jesus Christ, vpon whose onely intercession I depend. So be it.

A Prayer for the whole State.

EXtraordinarie, O Lord, haue thy fauours been vnto this kingdome. When we recount our long continued peace, our victories, our plentie, our comfort by religious and prudent Gouernours: especially, the

the glorious light of thy Gospel, which hath shined amongst vs, our freedome from the miserable bondage of Romish and Antichristian tyranny: we must needs say, that thou hast not dealt so with every nation. Indeede the cry of our sinnes is great, the very heauens may blush to looke vpon vs, and the earth is wearie to beare our grosse, our shamelesse, our presumptuous evils: Thou thy selfe, O patient God, art pressed vnder vs, as a cart is prossed ỳ is full of sheaues: Long hast thou waited for our repentance, and often hast thou vrged vs by the Ministers of thy word, to breake off our sinnes, and euen besought vs by them to be reconciled vnto thee. But wee haue hated

hated to be reformed, and haue cast thy word behind vs, thou hast stretched out thy hand, and we would not regard: we haue despised and mocked thy messengers, our hearts within vs haue beene fully set to do euill. Mercie hath been offered, wee haue not esteemed it: iudgement hath beene threatned, wee haue not feared it: the very triall of our countenances testifieth against vs, we declare our sins as Sodom we hide them not: all manner of foule enormities do march openlie and confidentlie and without feare in our streets. How iustlie mightest thou poure out euen the vialles of thy wrath vpon vs, making vs to be a detestation, and a curse, an astonishment, and a reproach

reproach to other Nations, forcing vs to wring out and to drinke the very dregges of that mixt wine of thy fierce and terrible indignation. If thou shouldest bring an vtter dissolution & desolation vpon our State, making our enemies to ride ouer our heads, to clime aboue vs vp on hie, and vs to come downe beneath belowe: If thou shouldest take awaie from vs the Iudge and the Prophet, the honourable and the Counseller, and appoint children to be our Princes: If thou shouldest make heaps of our Cities, and leaue our Townes without inhabitants: If thou shouldest at once quench the light of thy blessed word, and giue vs ouer to the seruice of dumbe idoles,

and

and our soules to beswallowed vp in the darkenesse of popish ignorance and superstition: if thou shouldest make vs by thy iudgements, a prouerbe and a spectacle to the whole world, it were no other then we haue deserued: nay, it is thy great mercie, that these things, and more heauie then these, haue not already ouertaken vs. But, O Lord, be mercifull to our sinnes, for thy names sake: O thou which art the God of grace, look graciously vpon vs in the mediator of grace, Christ Iesus. Wee haue nothing to pleade but his merite, nothing can wash away the foulenesse of our sinnes, but his most precious bloud: Make (wee pray thee) our hearts to mourne within vs, both for our owne per-

perſonall ſinnes, and for all the abominations which are done in the midſt of the Land: Oh that we might turne vnto thee with all our hart, with faſting, with weeping, and with ſorrowing: O that we could ſee the things that belong vnto our peace, and might euerie man turne from his euill way, and from the wickednesſe that is in his hand, and make his way and his works good. Let it be thy good pleaſure (we humbly beſeech thee) to continue and to enlarge thy wonted fauours towards vs: Stabliſh this our peaceable gouernement, by a perpetuall and vnchangeable decree. Compaſſe in this Iland, with thy fauour as with a ſhield: Let neuer thine & our aduerſaries, roare

in

in the midſt of thy congregation, or ſet vp their banners as ſignes of victorie and conqueſt ouer vs. Aboue all, O Lord, vouchſafe the comfort of thy Goſpell, and the libertie of thy bleſſed truth: Grant that that may ſtill be faithfully & ſoundlie preached in our Churches. Oh remoone not our candleſtick, though our falling from our firſt loue, and the vniuerſall ſlaking of our zeale, hath deſerued it. Lengthen out the vſe of it (wee intreate thee) euen ſo long as the Sunne and Moone endureth, that by it thoſe that are yet vnborne, and ſhall come out of our Loines, may be guided and directed in the way of peace. And to this end, wee are moſt humble and inſtant ſuters to thy Maieſtie,

euen

euen to thee by whom Kings raigne, and whose dominion and soueraignty reacheth ouer all, that thou wouldest multiplie thy blessings vpon thy King, euen thine annointed (King Iames) whose head thou hast lifted vp aboue others, and into whose hands thou hast committed the raines of these vnited kingdomes. O Lord, when wee remember the daies by-past, euen the daies of our feare, how that after the death of our late renowned Queen, we looked for nothing but confusion, supposing that ẏ times of our peace must needs haue died with her, and haue euen beene buried in her graue, and consider withall, how thou then, without any so much as drawing of a sword, or colour

of

of commotion, placedst in her throne a King of the same royall blood, and of the same loue and affection to thy holy truth, vnder whose shadow, wee inioy all the accustomed comforts of our ancient peace, we are like to them that dream, we are euen striken with astonishment, so farre haue all things gone beyond our hopes, and exceeded our expectations. O pardon our great vngratefulnesse, that passe ouer thy mercies so superficially, and doe so seldome and so sleightly meditate vpon thy kindnesse.

Let not our vnthankfulnes turne away thy intended blessings from vs: Stablish his throne (we beseech thee) let his soule be bound in the bundle of life with thee, and cast out the soule

soule of his enemies, as out of the middle of a sling. As thou hast preuented him with liberall blessings, and set a crowne of pure gold vpon his head: so let his glorie be great in thy saluation, and make him glad with the ioy of thy countenance. Goe on to giue him thy iudgements, that the righteous may flourish in his daies, and that hee may iudge the poore of the people, and saue the children of the needie. and subdue the oppressor. Let him not want a man of his owne line, to sit vpon his seat: but continue the kingdome in his posteritie, vntill the time in which all earthly kingdoms must bee determined. And as thou hast made his Queen like a fruitfull vine on the sides of his

his house, and a ioyfull mother of many royall plants: so we pray thee lay vpon her much dignitie and honour, and blesse them both out of Zion, so that they may see the wealth of Jerusalem all their daies.

Let their children be as chosen shafts in thy quiuer: make them as the plants growing vp in their youth, and as the corner stones grauen after the similitude of a palace.

Chiefely we beseech thee to poure out a large measure of thy blessings vpon the young Prince Charles: enrich him with all Princelie vertues: water him so with thy heauenly deawe, that knowledge of thy truth, zeale for thy glorie, loue to thy Church, perfite hatred of popish Idolatrie may in

in him grow vp with his peers, that so hee may also in his appointed time become an other instrument vnder thee, for the further enlargement of thy Gospell, and the prosperity and happinesse of these Realmes. Alwaies afforde thy gracious presence to those honourable Lords of his Maiesties Councell: be thou the President at their Table, direct their consultations, sanctifie their policies, order their purposes, and guide all their courses to such conclusions as may bee most for thy glory, the honour of the King, and the peace of the State, and the comfort of thy chosen. Blesse all the Iudges, Sages, and Magistrates of the State, make them as hiding places from the wind, and as

as a refuge for the tempest for the oppressed: cause them euer to remember that they are thy Ministers for the peoples wealth, and that they execute not the iudgments of man but of the Lord: and that although thou hast honoured them with thine own name, calling them gods, yet they shall dy as men, & fall like others: that so iudgement may not be turned into gall, nor the fruit of righteousnes into wormewood, but that iustice may be executed truly and vprightly in the gates, and all things may be to the praise of them that do well, and to the punishment of those that are workers of iniquitie. Neither may we, O Lord, forget those whom thou hast put in the seruice of thy Church, to feed the

flock which dependeth on them, to rule them, & to go in and out before them, and to labor in the word and in doctrine. Thou, O Christ, art the chiefe Shepheard and Bishoppe of our soules, thou art the Lord of the harueſt: build vp (wee beſeech thee) the breaches of thy Church, make the righteouſneſſe thereof to breake forth (yet more) as the light, and the ſaluation thereof as a burning Lamp. Continue the ſtanding and encreaſe the number of thoſe ſeeing watchmen, whom thou haſt placed vpon the wals of Ieruſalem: Stir them vp, that they ceaſe not, day nor night, working the worke with which ỹ haſt entruſted them, and faithfully diſpenſing the word of reconciliation which thou

thou hast committed to them.

Kindle in them the zeale of Samuel, that they may saie, God forbid that we should sin against the Lord, & cease praiing for the people & shewing them the good and the right way. Make them with Paul to say, Woe vnto vs if we preach not the Gospel. And be pleased also to blesse their endeauours, and to prosper their labours, by giuing them a doore of vtterance, and by preseruing them from vnreasonable & euil men, that they may from euery part of thy land bring many sheaues into thy barne, and that daily those that are ordained vnto life eternall may beleeue. And for a continuall supply & nurserie to thy Churches amongst vs, blesse the Vniuersities and

Schooles of learning: let not those fountaines, O Lord, bee poisoned with any popish leauen: but graunt that the doctrine which is according to godlinesse, being taught & professed in them in sinceritie, by the young plants there springing vp, the decaies of congregations abroad may be renued, and euery place may be furnished with a Pastour after thy owne heart, which may feede the people with knowledge and with vnderstanding. And (Lord) restrain and reform the greedinesse of those which muzzle their mouthes which should tread out the corne, and bring forth the foode of life vnto the people, which respect not the Leuite, but abridge the hire of the labourer, and say one to another:

mother: Let vs take to our poſ-
ſeſsions the habitatiõs of God.
Throughout ꝑ Land & among
al the inhabitants ther of, plant
the true knowledge & feare of
thee, loialty to their ſoueraign,
obedience to al ſubordinate au-
thority loue & reuerence to their
ſpirituall guides, vnitie of af-
fection, mercy and compaſſion
either to other. And inaſmuch
as (O Lord) wee haue conti-
nuall experience of the malice
of the Diuell, in ſowing the
ſeeds of ſedition and treaſon in
mens hearts, and in raiſing
vp the ſonnes of Belial to o-
uercaſt (if it might bee) the
faire date of our peace, with
a cloude of helliſh confuſion:
wee pray thee, without whom
no enterpriſes can bee eſtabli-
ſhed, to make void their hopes,

and to discouer their practices, and (as thou hast hitherto euen miraculously done) to turne their deuises vpon their owne heads for their own confusion. There come dailie out of that pit of Rome, many Locusts: & from that Sea, there is sent among vs a continuall spawne of new conspirators: these encourage themselues in wicked purposes, they commune together to lay snares, mischief they imagine against the quiet of the Land: It vereth them to see the thriuing of the Gospel, and the growth of thy truth, and they do euen breath out threatnings and slaughters against the professors thereof. Let not O Lord, their imaginations prosper, let their eyes fall out with looking for that day which they

they haue long desired: Let thy hand, euen thy right hand, find them out: and if they belong not vnto thee, make them like a fiery ouen in the time of thine anger, destroy their fruit from the earth, and their seede from the children of men, put them apart, and make ready the strings of thy bowe against their faces. And as for vs, O Lord, suffer vs not to ware wanton with the blessings of peace, nor to forget to render to thee according to thy rewards bestowed: but grant that thy kindnesses may binde vs more strongly vnto thee, and that we may resolue by thy grace to serue thee faithfully, who with vs dealest so graciously, & that in and for Christ Iesus sake thy Son and our Sauior. Amen.

A prayer before meate.

SAnctifie, O Lord, vnto vs the vse of these thy creatures, of which by our sinnes wee haue made our selues vnworthie: Make vs sober and thankefull partakers of them: grant that the end of our eating and drinking, may be to be better enabled to serue thee in our seuerall places, thorough Iesus Christ, Amen.

Another of like nature.

O Lord, it is not bread which wee liue by, but the word that proceedeth frō thy mouth: lift

lift vp our hearts, to looke vnto thee for a blessing vpon our meats, & vouchsafe vs the gracious assurance of thy loue in Christ, that we may comfortably vse thy creatures as pledges of thy fauor, and be prouoked by them to giue vp our selues to thy glory, to serue thee in sincerity all our daies, thorough Iesus Christ our Sauiour, Amen.

Another.

HVmble our soules before thee (O Lord) and cause vs to see the smalnes of our desert, euen in respect of the least of thy mercies: Make vs to hunger after Christ, by whō

only ꝑ free vse of thy creatures is restored to vs: and giue vs to enioy these blessings here prouided for vs, with that reuerence & sobriety as in thy presence: that our bodies beeing refreshed, our soules may praise thee, who art the giuer of all good, & that in Iesus Christ the righteous. Amen.

Another.

TEach vs to remember, O merciful God, that it is thou, which to vs and to all thy creatures, giuest foode in due season: that so wee may take heed of all vnthankful and brutish vsing of these good things which in thy prouidence thou hast

haſt ordained for vs. Raiſe vp our affections, to long for that foode which Ieſus Chriſt hath promiſed to giue vs, who is thy onely Sonne, and our alone Sauiour. Amen.

Another.

TAke from vs (O gracious Father) all gluttony & exceſſe, all carnall feeding without feare, all minding of none but earthly things, all ſeruing our bellies, without prouiding for our ſoules: Make vs mindful of thy preſence, & carefull ſo to behaue our ſelues in receiuing theſe creatures ſet before vs, that all that we do may be to thy glorie, and the comfort of

of our soules, through Iesus Christ our Lord, Amen.

A Thanksgiuing after meat.

WE magnify thy name, O Lord, for all thy mercies, for the comfortable refreshing which thou hast nowe vouchsafed vs. Pardon, we beseech thee, our great vnthankfulnes, make vs more thankful then heretofore, and carefull to shew the truth of our thankfulnesse in the duties of obedience to thy blessed will. Saue all thy Church, protect & blesse our gracious King, and his Realmes, the Queene, the Prince, the royall progenie, grant passage to thy Gospell, com-

comfort to thy seruants, and peace of conscience to vs all in Iesus Christ, Amen.

Another of the same nature.

BLessed bee thou (O Lord) for these and for all thy gifts. Let thy mercie to our bodies, stirre vp thankfulnesse in our soules: and let our care to please thee in our lines, be a witnesse of the feeling wee haue of thy rich and abounndant mercies towards vs. Bee gracious to all thy people thorough the world, forget not these Realmes nor thine annointed, our Soueraigne King, the Queene, the hope-

hopefull Prince, and the royall progeny, disappoint ỹ enemies of thy Gospell, and make it to growe in despight of Sathan, to the glorie of thy name, and to the reioycing of the soules of al thy seruants, for Iesus sake. Amen.

Another.

VVE returne vnto thee with ỹ bowing of our hearts, all possible thankes (O gracious GOD) for thy loue and bountie towards vs thy vnwoorthy seruants, for electing vs, for sending thy son to die for vs, for calling vs vnto a liuely hope by the Gospell, for creating, for preseruing, for

for feeding vs at this present. O stir vs vp to giue our selues vnto thee, and to consecrate our whole spirits, soules & bodies to thy glory, all our dayes. Saue all thy church &c. As in the first Thanksgiuing.

Another.

AS thou hast filled our bodies (O Lord) with thy good creatures farre aboue our best deseruing, so bee pleased we pray thee, to season our soules, and to endue vs with all spirituall blessings in heauenlie things, that in all our life that yet remaineth, wee may be means of glory to thy Name, of credit to thy Gospell, and of

of much comfort to thy ser-uants. Preserue thy Church, protect this whole State, and the chiefe head thereof King Iames, his Queene, his heire, and whole posteritie, the counsell, the nobles, the magistrats, the Ministers of thy word, comfort the hearts of all thy seruants, stablish vs all in thy truth, and keepe vs for euer to thy selfe, Amen.

Another.

ACcept wee pray thee (most louing father) this our sacrifice of praise, which for these and all thy fauours, we heere offer vp vnto thy Maiestie. Looke vpon it in the wor-

thi-

thines of thy ſonne, and for his ſake enable vs to a chærefull ſeruing thee in ſingleneſſe of heart, and in vprightneſſe of conuerſation all our daies. And looke mercifully vpon the whole body of thine Elect, liuing vpon this earth whereſoeuer. Multiply thy mercies vpon the ſeuerall Churches vnited vnder the gouernment of our gracious King, poure out thy graces vpon him and his, continue the truth of religion to vs & our poſteritie, enlarge the kingdome of grace, and haſten the kingdome of glory, and preſerue vs by thy power therunto, through Ieſus Chriſt our only Sauiour, Amen.

FINIS.

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Knowne faults escaped.

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